

The Advent Review, vol. 1

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Advent Review

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[August 1850 - November 1850]

[CD-ROM Editor's Note: The Advent Review was published the latter part of 1850. No. 1-4 and the Special were published at Auburn, New York. The Extra was published before No. 4, but at Port Gibson, New York. No. 5 was published at Paris, Maine. The following indicates the sequence, the dates, and the page numbering, both original, and in one instance, the corrected herein.

No. 1 (August): Paging = pp. 1-16

No. 2 (August): Paging = pp. 1-16 (in error, see 33.2; should have been pp. 17-32, thus numbered herein)

No. 3 (September): Paging = pp. 33-48

Extra (September): Paging = separate paging of pp. 1-16; published in Port Gibson, New York

No. 4 (September): Paging = pp. 49-64

Special (plans for this being mentioned in No. 4, September 1850 JWe, ADRE 64.5 and including portions of No. 4, this must have been published close to September as well; a sheet was added in 1853 in Rochester, New York): Unnumbered title sheet, then pp. 1-48, plus unnumbered added sheet (coded as p. 49 herein)

No. 5 (November): continued the previous paging with pp. 65-72; published in Paris, Maine.]

1850

August 1850

THE ADVENT REVIEW. VOL. I. - AUBURN, (N. Y.), - NO. 1

James White

VOL. I. - AUBURN, (N. Y.), AUGUST, 1850. - NO. 1.
“CALL TO REMEMBRANCE THE FORMER DAYS.”

HIRAM EDSON,
DAVID ARNOLD,
GEO. W. HOLT,
SAMUEL W. RHODES, and
JAMES WHITE,
Publishing Committee.

TERMS -*Gratis*, except the reader desires to give something toward its publication. All communications, orders and remittances for the “Review” should be directed to James White, Port Byron, N. Y., (POST PAID.)*ADRE August 1850, page 1.1*

OUR design in this review is to cheer and refresh the true believer, by showing the fulfilment of Prophecy in the past wonderful work of God, in calling out, and separating from the world and nominal church, a people who are looking for the second advent of the dear Saviour.*ADRE August 1850, page 1.2*

Those who claim to be Adventists should, to be consistent, acknowledge the means that God in mercy has employed to bring them to the light of the advent truth, and which has made them what they are. No one will deny the fact that it was the proclamation of the time, 1843, as it was written on the chart, that aroused the advent people to look for the Lord. If that alarm had not been given, none would have been waked up to see the true light, and those who rejoice in the “blessed hope,” would now, doubtless, be covered up in the mist and darkness of the nominal church. We cannot, therefore, see the least consistency in the position of those who call themselves Adventists, and at the same time call the very

means that has brought them to this scriptural faith and hope, “a mistake,” “fanaticism,” “mesmerism,” and, as some have said, “of the Devil.”*ADRE August 1850, page 1.3*

What! shall we rejoice in the “blessed hope,” and then turn round and curse the means that Heaven has employed to bring us to its light and glory? God forbid it. Such a course, and such a position is not only inconsistent in the extreme, but blasphemous.*ADRE August 1850, page 1.4*

“Call to remembrance the former days,” and, “ye have need of patience, that, after ye have DONE THE WILL OF GOD, ye might receive the promise, for yet a LITTLE WHILE, and he that is to come will come,” etc. [*Hebrews 10:26, 27,*] are words applicable to our case, and were designed for our instruction and comfort, who had faithfully given the warning to the world, and were disappointed, when we passed the point of time, to which we so confidently looked for the Lord.*ADRE August 1850, page 1.5*

In reviewing the past, we shall quote largely from the writings of the leaders in the advent cause, and show that they once boldly advocated, and published to the world, the same position, relative to the fulfilment of Prophecy in the great leading advent movements in our past experience, that we now occupy; and that when the advent host were all united in 1844, they looked upon these movements in the same light in which we now view them, and thus show who have “LEFT THE ORIGINAL FAITH.”*ADRE August 1850, page 1.6*

The special attention of the reader is called to the following lengthy extract. It is excellent. Read it carefully, and prayerfully, and it will lead you to have confidence in your past experience in the holy advent cause, confidence in God, and His holy word. It is from the “Advent Herald” for November 13, 1844.*ADRE August 1850, page 1.7*

J. V. HIMES, S. BLISS, & A. HALE,
Editors.

‘To all who love the Lord’s appearing.’*ADRE August 1850, page 1.8*

In the passing by of the seventh month, our friends and the public have a right to, and will expect from us, a statement of our views, and the reasons of the hope that is within us. - And first, as many are expecting from us a*ADRE August 1850, page 1.9*

CONFESSION,

JWe

We are ready, in the language of the apostle, to “*confess* unto them, that after the way which they call heresy, so worship we the God of our fathers, believing all things which are written in the law, and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust. And herein do we exercise ourselves, to have always a conscience void of offence toward God and toward man.”*ADRE August 1850, page 1.10*

Striving thus to live, it has ever been our aim to make the scriptures the man of our counsel, to believe all that is written therein, and to teach that, and that only, which in our souls we believed. Having thus taught, the church and the world regard us as misguided and deluded; and they suppose, and no doubt honestly, that all our expectations and hopes have been demonstrated by *time*, to be incorrect. And they look upon us with amazement that, after so many disappointments, we should still adhere with such tenacity to our confidence in the immediate appearing of the blessed Saviour. Many no doubt are utterly unable to conceive how we can honestly continue to look for the Lord, and are therefore expecting that we must necessarily now relinquish our hope. And they call upon us, as honest men, to retract.*ADRE August 1850, page 1.11*

We are free to confess that we have been twice disappointed in our expectations in the time of our Lord’s Advent - first in the year 1843, and second, in the tenth day of the seventh month of the present Jewish Sacred year. Those who do not believe with us, honestly suppose that such disappointments cannot be reconciled with an adherence to our faith. - With Adventists no reconciliation is needed: - they all understand how it is; but that the world may, if they will, understand the reason of the hope that is in us, and that if

by so doing we may be instrumental in opening the eyes of any, and thus turn a brother from the error of his way, save a soul from death and hide a multitude of sins, we will review the way in which the Lord has, in his mercy and providence, led us, and show how we understand these disappointments to be a part of the great plan in the accomplishment of God's purposes respecting us, and in the preparation of his children for his coming and kingdom.*ADRE August 1850, page 2.1*

We will therefore give*ADRE August 1850, page 2.2*

A VINDICATION

JWe

of the positions we have occupied from the first, and which seems so contradictory to those of whom the scriptures (*Daniel 12:10*,) have said "they shall not understand;" but which to our minds only serve to open to us more clearly the word of God, and confirm us in the confident expectation that our hopes will shortly be realized. In doing this, we shall only notice the *times* in which we have been disappointed; and not the other features of our faith, upon which the passing by of a point of time can have no influence.*ADRE August 1850, page 2.3*

And first, - 1843.*ADRE August 1850, page 2.4*

This, it is well known, was our first published time. It was the year - Jewish time - in which we looked for the Lord. There were never any set days in that year, as our opponents have repeatedly asserted, upon which the Adventists were united in their expectations, as the day which would be honored by the Lord's Advent. There were, however, several days in that year, which were looked to with great interest; but while some had their eye upon one day, others had their minds directed to other days, so that there was no unanimity of expectation respecting them. In the *year* we were all united, and believed that sometime between March 21st, 1843, and March 21st, 1844, the Lord would come.*ADRE August 1850, page 2.5*

Our minds were directed to that point of time, from the fact that dating the several prophetic periods from those years in which the best chronologers assign the fulfilment of those events which were to mark their commencement, they all seemed to terminate that year. This was, however, only apparent. We date the “seven times” or 2520 years, from the captivity of Manasseh, which is, with great unanimity, placed by chronologers B. C. 677. This date is the only one we have ever reckoned from, for the commencement of this period; and subtracting B. C. 677 from 2520 years, there remained but A. D. 1843. We, however, did not observe, that as it would require 677 full years B. C. and 1843 full years A. D. to complete 2520 years, that it would also oblige us to extend this period as far into A. D. 1844, as it might have commenced after the beginning of B. C. 677. The same was also true of the other periods. The great jubilee of 2450 years, commencing with the captivity of Jehoiakim B. C. 607; and the 2300 days, commencing with the 70 weeks B. C. 457, would respectively require 1843 full years after Christ added to as many full years before Christ, as the years in which we have always respectively commenced each period, to complete the number of years in each; and as subtracting from each period the date B. C. of its commencement, there would remain A. D. 1843, no reference whatever was made to the fraction of the year, which, in each case, had transpired from its commencement, and which would require that each period should extend as much beyond the expiration of A. D. 1843, as they respectively began after the commencement of the year B. C. from which they are dated.*ADRE August 1850, page 2.6*

While this discrepancy was not particularly noticed by us, it was also not noticed by any of our *learned* opponents. Amid all the arguments which were brought to bear against our position, no allusion was made to that point; and time alone accomplished what our opponents had been unable to do, in showing our mistake in the definite year.*ADRE August 1850, page 2.7*

In making no account of the fraction of the year in which the respective periods were dated which had expired before their commencement, we could only look to about the year 1843 for their termination. And to that year we looked with confident assurance; and, as honest men, we proclaimed to the world that which we

believed. For so doing, we have been most severely censured and condemned; but yet, on reviewing the whole question, we cannot see how we could have acted honestly in the sight of God, and had a conscience void of offence towards men without so doing.*ADRE August 1850, page 2.8*

We were not hasty in embracing our opinions. We believe that we were honest and sincere inquirers after truth. We obeyed our Savior's command to search the scriptures. We relied not upon our own wisdom; but we looked to God for guidance and direction, and endeavored to lay ourselves upon his altar, trusting that he would direct our footsteps aright. We examined all the arguments which were advanced against us, with a sincere desire to know the truth and be kept from error; but we must confess that the varied and multiform positions of our opponents, only confirmed us in our views. We saw that whether we were right or wrong, our opponents *could not be right*; and they had no agreement among themselves. The arguments of each were so weak and puerile, that they were under the necessity of continually undoing what they had themselves done; and by their opposite and contradictory views they demonstrated, that however they might regard *our* opinions, they had no confidence in the opinions of each other. And, moreover, there was not a cardinal point in our whole position, in which we were not sustained by one or more of those who labored to disprove the immediate coming of the Lord. While we had the literal rendering of the scriptures to sustain us, our opponents endeavored in vain to prove that the scriptures are not to be understood literally, although every prophecy which has been fulfilled, has been so in its most literally minute particular. - While we had the opinions of the primitive church in its best and purest ages, to sustain our views of the millennium, our opponents were in vain endeavoring to support a theory not two hundred years old, and which is expressly contradicted by the most positive declarations of scripture. And while our principles of interpretation were in accordance with those of all the standard protestant commentaries in the English and American churches, our opponents were drifting about in search of new principles, and respecting which they could not agree among themselves. The signs of the times were all in our favor; we were at the termination of all the historical prophecies; and we were occupying the period of

time to which the fathers and reformers looked, as that which would witness the consummation of the Christian's hope, and usher in eternal realities. Also the arguments used against us, were often most irrelevant to the question; and the greatest stress was often laid upon that, which, if true, would not materially affect it, and which at best was a mere supposition. Arguments were brought forth with great assurance, which would have been equally valid the day before the flood, or before the destruction of Sodom; and which, if they proved anything, only proved the Lord could never come. Ridicule and contempt were heaped upon us by grave and reverend divines which was only a farther assurance to us of the absence of all argument against us. And it was admitted that the principles of interpretation adopted by our standard commentators, are the *foundation of "Millerism."* ADRE August 1850, page 3.1

With such views of the question, WE SHOULD HAVE DONE VIOLENCE TO OUR OWN CONSCIENCES, AND BEI HYPOCRITES BEFORE GOD, had we refrained from proclaimin to the world the TIME, as we believed, of the Advent of the Lord. We therefore determined to free our skirts from the blood of souls, by faithfully presenting to our fellow men the reasons of our hope, that we might by affectionate exhortations induce them to repent and be converted, that their sins might be blotted out, when the times of refreshing shall come from the Lord. In doing this, we had no sinister or selfish motives. We sought no worldly honor or fame. We looked not for the praise of our fellow men. We labored not for this world's goods. We wished not to build up any party or sect; but we labored alone for the saving of souls. - And God blessed our labors. A few penniless men, as unknown to fame as were the fishermen of Galilee, have, by the blessing of God, preached the tidings of his coming throughout all the land; and reformation has succeeded reformation, until thousands of souls have rejoiced in the forgiveness of their sins, hundreds of infidels have been converted, backsliders have been reclaimed, and Christians been made to rejoice in the coming Savior; while barrenness and leanness of soul has been the universal consequence of opposing the doctrine of the Lord's coming. But, to our utter surprise and astonishment, the great body of all the churches, instead of rejoicing that any could ever hope that the glorious Bridegroom might soon appear, united with the world in throwing obstacles in

our way; and they endeavored to convince the scoffing and profane, that the judgment draweth not nigh, and to induce them to give no heed to our earnest exhortations to prepare for that event.*ADRE August 1850, page 4.1*

Thus we performed in the fear of God what we believed to be our bounden duty; and in the accomplishment of that work we surmounted obstacles, which we could not have hoped to overcome unaided by him who controls the universe. We then believed, and we believe now, that as far as we were faithful in preaching the definite year, we have the approval of God, and have been blessed in our own souls; and that we have been made instrumental of a blessing to others.*ADRE August 1850, page 4.2*

But the time - the year 1843, the Jewish year, passed, and we were disappointed in not beholding the King in his beauty. And all who opposed us, honestly supposed that every distinctive characteristic of our belief had been demonstrated to be false; and that we should as honest men abandon our whole position. And therefore it was with surprise they saw us still clinging to our hope, and still expecting our King. We, however, in our disappointment, saw no reason for discouragement. We saw that the scriptures indicated that there must be a tarrying time, and that while the vision tarried we must wait for it. We saw also, that with the end of the year, the periods could not be fully terminated, even upon the supposition that our chronology was correct; and that they could only be fulfilled some time in the present year; and yet we frankly and fully admitted to the world that we were mistaken in the definite point to which we had looked with so much confidence. But while we were thus mistaken, we can see the hand of God in that matter. We can see that he has made use of that proclamation as an alarm to the world, and as a TEST to the church. It placed his people in an attitude of expectation. It called out those who were willing to suffer for his name's sake. It demonstrated to whom, the cry of the Lord's coming was tidings of great joy, and to whom, it was an unwelcome sound in their ears. It has shown to the universe, who would welcome the Lord's return, and who would reject him at his second, as the Jews did at his first advent. And we regard it as a step in the accomplishment of God's purposes, in this "day of his preparation," that he might lead forth a people, who should only seek the will of

the Lord, that they might be prepared for his coming.*ADRE August 1850, page 4.3*

Thus we continued waiting and expecting, with no definite time - and although the churches endeavored to persuade us that they were in the same position, yet because we would still look for the Lord, they continued to persecute us, and by refusing to listen to the evidences of his near coming, showed that it was not so much the definite time, as they had professed, to which they objected, but it was the doctrine itself they opposed. The passing by of the time, was, therefore, a still farther test to the churches, another step in the accomplishing of God's purposes respecting them. This position we occupied until within the last few weeks, when we were aroused by an argument drawn from the types of the Mosaic law, which had electrified and aroused to newness of life the Advent bands throughout the land, and by which it was believed that the very day of the Lord's Advent was shadowed forth - so that on THE TENTH DAY OF THE SEVENTH MONTH*ADRE August 1850, page 4.4*

of the Jewish sacred year, we should realize the fruition of our hopes. On that day, the High Priest under the Jewish economy, made an atonement in the holy of holies for the sins of all Israel. As the law was "a shadow of good things to come," as the Crucifixion of Christ, the Paschal Lamb - "our passover," was on the very day, though not the hour, as some have believed - of the Jewish Passover, as He arose the first fruits of those that slept on the day the priest waved before the Lord the first fruits of the earth for a wave offering, and as the Holy Spirit descended on the day of Pentecost - the feast of weeks; so we believed that our great High Priest having entered the holy of holies, and sprinkled it with his blood, might come out of the same to bless his people, on the day that this great antitype was shadowed forth by the observances of the Jewish law. It being also at a point of time to which all the various periods might extend, and where they might terminate - as they would require a portion of this year [1844] to complete them - we could not resist the conviction that it was the true view of the time.*ADRE August 1850, page 4.5*

Again we felt called upon to act in accordance with our faith; we could not refrain from again warning the world, and endeavoring to

arouse the churches, so that as many as possible might be in readiness for the event. In this however, we had very little to do, compared with what we might have done, had we commenced at an earlier day. The work had been extensively done; yet we did all we could, and embarrassed ourselves by expending our means in the spread of publications explanatory of that position. But the alarm was everywhere made; the cry was everywhere given. And again we can see that God was with us. It was a soul-purifying work; and the children of God bowed themselves in his presence and received blessings to their souls, unprecedented in the history of the Advent cause. And yet we are disappointed - the day passed away and we were still here. And those who only looked on, and passed by, were ready to exclaim that it was all a delusion; and that now of a certainty we must relinquish all our hopes, and abandon all our expectations. *ADRE August 1850, page 4.6*

We, however, do not thus feel. As great a paradox as it may be to our opponents, yet we can discern in it the leadings of God's providence; and when we are reviled and censured by those to whom the world look as the Gamaliels of our age, we feel that they are only speaking evil of the things they understand not. Those who have not been in this late movement, can appreciate nothing respecting it. And we regard it as another, and a more SEARCHING TEST, than the first proclamation of the time. It has searched Jerusalem as with candles; and it has purged out the old leaven. It has tested the hearts of all who heard it, and awakened a love for the Lord's appearing; or it has called forth a hatred, more or less perceivable, but known to God, of his coming. It has drawn a line, and awakened sensibilities, so that those who will examine their own hearts, may know on which side of it they would have been found, had the Lord then come - whether they would have exclaimed, Lo, this is our God, we have waited for him and he will save us; or whether they would have called to the rocks and mountains to fall on them to hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. God thus, as we believe, has tested his people, has tried their faith, has proved them, and seen whether they would shrink, in the hour of trial, from the position in which He might see fit to place them; and whether they would relinquish this world and rely with implicit confidence in the word of God. And we as much believe that we have done the

will of God in thus sounding the alarm, as we believe that Jonah did when he entered into Ninevah a day's journey, and cried, saying, "yet forty days and Ninevah shall be overthrown." Ninevah was not then overthrown; nor has the Lord yet wrought deliverance in the earth, or the inhabitants of the world fallen. Was Jonah a false prophet when he preached the *time* of Ninevah's destruction? No; he had only preached the preaching that God had bid him. But God had said that "at what instant I shall speak concerning a nation and concerning a kingdom to pluck up and to pull down and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. - *Jeremiah 18:7, 8*. "So, the people of Ninevah believed God and proclaimed a fast, and put on sackcloth from the greatest of them, even to the least of them; and God saw their works that they turned from their evil way; and God repented of the evil that he had said he would do unto them; and he did it not." The preaching of Jonah served as a test to the inhabitants of Ninevah, and accomplished God's purposes, as much as it would have done had the city perished. So we believe that THIS LAST CRY HAS BEEN A TEST and that with our views of duty, we should as much have sinned against God, had we refrained from giving that message, as Jonah did when "he rose up to flee unto Tarshish from the presence of the Lord;" that we should as much have sinned, had we refused to give heed to it, as the Ninevites would, in refusing to repent at his preaching; and that all who are angry that we have preached a time which has not been realized, are as guilty as Jonah was, when he was angry and prayed the Lord to take his life from him, because God had spared that great city; and they may well ask themselves as God asked Jonah, "Doest thou well to be angry?" We thus have an instance on record where God has justified the preaching of *time*, although the event did not occur as predicted. And the men of Ninevah will rise up in the judgement against this generation and condemn it, for they repented at the preachings of Jonah; but this generation have not repented.*ADRE August 1850, page 5.1*

We have, also, in the case of Abraham, when he withheld not his only son, an instance where God alone designed to try the faith of his servant. When he was commanded to get him to Mount Moriah, and to offer up Isaac as a burnt offering, it was his duty to obey God, to act in accordance with his belief. - Had Abraham stopped to

enquire if he might not after all be mistaken, he would have sinned; but, believing God, and accounting that he was able to raise him even from the dead, he laid his only son upon the altar and stretched forth the knife in his hand to slay him. God thus having tested him and proved his faith, spared him the offering; “for,” said God, “now I know that thou fearest God, seeing thou hast not withholden thy son, thine only son from me. No one will say that Abraham was mistaken in believing that he was to slay his son; but God chose this very way to test his faith. Even so do we believe that God permitted the preaching of this last time for the same purpose respecting his children now, to test their faith. And we should have sinned none the less, had we desired in our hearts to delay the Lord’s coming, than Abraham would, had he withheld his son.” *ADRE August 1850, page 5.2*

Relative to the seventh month movement, the “Advent Herald” for October 30, says -*ADRE August 1850, page 6.1*

“At first the definite time was generally opposed; but there seemed to be an irresistible power attending its proclamation, which prostrated all before it. It swept over the land with the velocity of a tornado, and it reached hearts in different and distant places almost simultaneously, and in a manner which can be accounted for only on the supposition that God was in it. It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from things of this world - a healing of controversies and animosities - a confession of wrongs - a breaking down before God, and penitent, broken-hearted supplications to him for pardon and acceptance. It caused self abasement and prostration of soul, such as we never before witnessed.” *ADRE August 1850, page 6.2*

The lecturers among the Adventists were the last to embrace the views of the time, and the more prominent ones came into it last of all. It seemed not to be the work of men, but to be brought about against the will of men. The several Advent papers came into the view only at a late hour; and this paper was the last to raise its voice in the spread of the cry. For a long time we were determined to take no part in the movement, either in opposition or in the advocacy of it. We afterwards endeavored to point out what we

considered to be a few inaccuracies in the arguments used, but which did not materially effect the result. It was not until within about two weeks of the commencement of the seventh month, that we were particularly impressed with the progress of the movement - when we had such a view of it, that to oppose it, or even to remain silent longer, seemed to us to be opposing the work of the Holy Spirit; and in entering upon the work with all our souls, we could but exclaim, 'What were we, that we should resist God?' It seemed to us to have been so independent of human agency, that we could but regard it as a fulfillment of the 'midnight cry,' after the tarrying of the bridegroom, and the slumbering and sleeping of the virgins, when they were all to arise and trim their lamps. And this last work seems to have been done; for there has never been a time before when the respective Advent bands were in so good a state of preparedness for the Lord's coming.*ADRE August 1850, page 6.3*

The effect that this movement produced upon the wicked, also greatly served to confirm us in our belief that God was in it. When God's children were met together to prostrate and humble themselves before Him, and to prepare for his appearing, as it became a company of sinners to do, who could only be saved by grace, the wicked manifested the greatest malice. When we had given no notice of our meetings save in our own paper, nor had invited the public there, the sons of Belial crowded into them, and caused much disturbance. On the evening of Saturday the 12th inst., we held no meeting at the Tabernacle, that the sexton might have an opportunity to cleanse the house for the Sabbath. But the mob broke into the house and refused us even that privilege. The Mayor, however, unsolicited, promptly interfered, and expelled them. At our meetings on the Sabbath following, after the Tabernacle was filled, a dense crowd occupied the street in front of the building - many of them being enraged that any should believe in the Advent of the Lord. In the evening, on account of the excitement of the populace, no meeting was held; yet the streets was filled with the mob at an early hour; but the prompt interference of the Mayor and his efficient police, cleared the street, after sending a few to the watchhouse. We could only liken the conduct of the mob to that which surrounded the door of Lot, on the evening pending the destruction of Sodom. In New York, Philadelphia, Baltimore, and other places, the wicked manifested the same

feelings, and on Sunday the 13th inst., the advent meetings in many places were broken up by them. This movement on their part was so sudden, simultaneous, and extensive, with its manifestation on the 1st day of the Jewish 7th month - the new moon being probably seen in Judea on the second evening from its change, when it would be one day and seventeen hours old, and which corresponded with 11 A. M. in Boston - strengthened us in our opinion that this must be the month.*ADRE August 1850, page 6.4*

In view of all the signs of the times, we therefore felt called upon to act in accordance with our faith - to suspend the regular course of publication of this paper, and await the result. In the mean time we kept two power presses in continual operation, so long as was needed, in multiplying the copies of our paper of Oct. 16, of which we issued about 100,000 copies, and which we furnished gratuitously by the quantity, to those who wished for them, for distribution. For thus acting out our faith, the haters of the coming of the Lord have resorted to the most false and malicious charges respecting us, for which the originators will shortly have to account to the Judge of all the earth. In view of all the circumstances attending this movement, the blessed effect it has produced on the minds of God's children, and the hatred and malice his enemies have displayed, we must still regard it as the true midnight cry. And if we have a few days in which to try our faith, it is still in accordance with the parable of the ten virgins; for when they had all arisen and trimmed their lamps, there was still to be a time when the lamps of the foolish virgins would be gone out. This could not be without a passing by of the 10th day; for till that time their lamps would burn. There must, therefore, be a passing by of that day, for the foolish to give up their faith, as there must of 1843, for the tarrying time. A little delay, is therefore, no cause for discouragement, but shows how exact God is in the fulfillment of his work. - Let us therefore hold fast the profession of our faith, without wavering; for He is faithful who has promised."*ADRE August 1850, page 6.5*

The "Voice of Truth" for November 7 1844, contains some very important remarks, by JOSEPH MARSH, Editor. To all true believers who are now waiting for the Lord, the following will be like "cold waters to a thirsty soul."*ADRE August 1850, page 7.1*

“OUR POSITION.*ADRE August 1850, page 7.2*

Since the tenth day of the seventh month has passed, and we are disappointed in not seeing our Lord, it seems necessary to define our position again. This we most cheerfully do. But first please indulge us a few moments, in expressing our great disappointment in not seeing our Lord at the time expected. We did believe that he would come at that time; and now, though we sorrow on account of our disappointment, yet we rejoice that we have acted according to our faith. We have had, and still have, a conscience void of offence, in this matter, towards God and man. God has blessed us abundantly, and we have not a doubt but that all will soon be made to work together for the good of his dear people, and his glory.*ADRE August 1850, page 7.3*

We cheerfully admit that we have been mistaken in the *nature* of the event we expected would occur on the tenth day of the seventh month; but we cannot yet admit that our Great High Priest did not *on that very day*, ACCOMPLISH ALL THAT THE TYPE WOULD JUSTIFY US TO EXPECT. WE NOW BELIEVE HE DID.¹⁸⁰ do we. The type (see *Leviticus chap 16*.) in connection with the 2,300 days of *Daniel 8:13, 14*, “justified us to expect” that on the tenth day of the seventh month, 1844, Jesus our High Priest, would enter the Holiest of all, to cleanse the sanctuary.*ADRE August 1850, page 7.4*

“Let us faithfully do the will of God, for such only have the promise of knowing the doctrine, whether it be of God or not. And remember that the wise *shall* understand.*ADRE August 1850, page 7.5*

Our position now is just what it long has been, viz: To abide in the TRUTH AS WE UNDERSTAND IT. We calculate, by the grace of God, while we have ability, to BELIEVE, and PROCLAIM the TRUTH, the WHOLE TRUTH, and NOTHING BUT THE TRUTH, we understand it. Because we have been mistaken *once, twice, thrice*, or more times, about the coming of Him whom we love with all our soul, we have no idea of saying we have no such dear friend, nor that he will never come again. Neither shall we cease to read, believe and proclaim his precious word. No, no - we shall do no such thing. But, by his aid, [and we know he will give it] we shall cleave to his word with more interest than ever - shall try to love

and obey our Lord better - look for him with more assurance that he will not suffer us to be disappointed many times more. And we have girded anew ourselves for the holy warfare, feeling no disposition to retire from the conflict, though thousands fall around us, so long as the presence of our great and unconquerable Captain is in the field, or until he shall give us an honorable discharge. We have no thought of drawing back to perdition; no, no, the crown is too near and glorious to entertain such a thought for a moment.*ADRE August 1850, page 7.6*

We think the parable of the ten virgins clearly tells where we are. The proclamation of the tenth day of the seventh month, we believe was the midnight cry, when all, not a part, of the virgins arose and trimmed their lamps. This work continued until the tenth day passed. Since then, the lamps of the foolish have been "going out" - their faith is dying - the wise have no oil to spare."*ADRE August 1850, page 7.7*

Thank the Lord he has not left us in darkness, nor brought us out into the wilderness to perish; he has only tried our faith just before giving us the crown of glory. Hold fast, ye despised and persecuted ones, your deliverance is near. "But if *any* man draw back, my soul shall have no pleasure in him." OUR DUTY*ADRE August 1850, page 7.8*

A thousand perplexing queries have doubtless arisen in the minds of many of the dear saints, relative to their duty at this perilous time. Let the word of the Lord decide the case; it will give light to all who take heed to it, until the day dawn. Read the parable of the ten virgins in *Matthew 25*. The *13th verse* tells what your duty NOW is. Watch, WATCH,** WATCH, is repeatedly reiterated by Him who will soon come in all the glory of Heaven.*ADRE August 1850, page 7.9*

Read Luke, from *verse 20, of chapter 17*, to *8th of chapter 18*; and as you read, "Remember Lot's wife" - that "whosoever shall seek to save his life shall lose it, and whosoever shall lose his life shall preserve it" - and that God will speedily avenge his own elect who cry day and night unto him. This cry is now coming up before God, and will be speedily answered in the coming of the Lord. Also *21 chap. and 34*. "Take heed to yourselves."*ADRE August 1850, page*

Read *Hebrews 10:23-39*, and especially remember to “hold fast the profession of your faith.” This is all you can do now. “And cast not away your confidence.” “The just shall live by faith, but if any one draw back, my soul shall have no pleasure in him.” *ADRE August 1850, page 8.1*

Finally, read *Revelation 3:7-12*, and remember that the whole specially refers to our condition, and be sure and “*Hold that fast which thou hast, that no man take thy crown.*” - *Voice of Truth. ADRE August 1850, page 8.2*

EXTRACTS OF LETTERS WRITTEN BY BRO. WILLIAM MILLER

JWe

“DEAR BRO. HIMES:- Be *patient*, establish your heart, for the coming of the Lord draweth nigh. For you have need of *patience*, that after ye have done the will of God, ye might receive the promise. For yet a little while and He that shall come will come, and will not tarry. This is the time for *patience*, it is the last trial the dear Second Advent brethren are to experience. - For this will carry us to the coming of the Lord. ‘Be patient therefore, brethren, unto the coming of the Lord.’ - *James 5:7*. This is the way God will sanctify his host. Now there will be a great falling away, for the want of this grace, *patience*. But all that endure this last trial unto the end, the same shall be saved. - *2 Peter 1:4-11*. As our father Abraham did, who hoped against hope, and so after he had *patiently* endured, he obtained the promise. It is evident as the sun at noon, that we are in this time of *patience*. We have done the will of God in this thing. We have written the vision and made it plain, we have run all our published time out, and the world say that ‘every vision faileth,’ and therefore we have now need of *patience*, to wait unto the coming of the Holy One. - Then let us have *patience*, and exercise it; for we can see, this trial will bring *joy* and the hope of *glory*. - *Romans 5:2-5*. ‘Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life which the Lord hath promised to them that love Him.’ - *James 1:12*. Harken then my brother, is not the trial of our faith more precious than gold, and shall we not stand

in this our last trial of our faith by *patience*. - 'For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus. - *Romans 15:4, 5*. Then whatever was written, was for our example, who live in this our last day; let us then through patience have hope. 'Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.' - *Titus 2:13*. ADRE August 1850, page 8.3

We have done our work in warning sinners, and in trying to awake a formal church. God in his providence has SHUT THE DOOR; we can only stir one another up to be patient; and be diligent to make our calling and election sure. We are now living in the time specified by *Malachi 3:18*, also *Daniel 12:10*. *Revelation 22:10-12*. In this passage we cannot help but see that a little while before Christ should come, there would be a separation between the just and unjust, the righteous and wicked, between those who love his appearing and those who hate it. - And never since the days of the apostles, has there been such a division line drawn, as was drawn about the 10th or 23rd day of the 7th Jewish month. Since that time they say 'they have no confidence in us.' We have now need of *patience*, after we have done the will of God, that we may receive the promise. - *Advent Herald*, Dec. 11, 1844. ADRE August 1850, page 8.4

DEAR BRO. BLISS:- I have received a number of letters from almost every part of the country, almost all of them propounding the same questions, viz:- What I thought of the experience we had in what was denominated the 7th month? And also - What was my opinion concerning the closing of the door of mercy, or probation for sinners? To save a multiplicity of letters, I thought best to answer these letters through the *Herald*, if you should think proper. ADRE August 1850, page 8.5

1st, The experience of the seventh month. The sympathetic and simultaneous movement on the minds of almost all the Second Advent brethren, and on many others, preceding the tenth, the rapidity with which that sentiment was received, the general

credence that was given to it, by nearly all of those who were looking for immediate redemption, the humbling effect it produced on the hearts and conduct of those who believed - in the abandonment of worldly objects, the sacrifice of earthly goods, and in many cases the total dedication of soul and body to God - the deep and anxious feeling of heart which many of us felt, all marked its character. Then we expected every moment the heavens would open and reveal to us the dear Saviour, with all his shining hosts, and we should see the graves open and the loved forms of our relatives rising from their dusty beds in immortal bloom, and eternal life; and we ourselves pass the sudden change from mortality to immortality, from time to eternity. Then, as we verily thought, we had bid adieu to this world of sin, of misery and wo, and expected to be ushered into the new heavens and new earth wherein dwelleth righteousness. Oh blissful day! How solemn, yet how interesting. I hope to see another day like this, and realize what I then expected. It was a day long to be remembered, and I cannot account for it on any other principle, than to suppose God's benevolent hand and wisdom was in the movement.*ADRE August 1850, page 8.6*

I have a strong hope that this year will bring our glorious King, and that the scenes of the seventh month will be manifested to be the beginning of the sounding of the last trump. If I should prove to be correct in this calculation, then all our calculations, the 2300 days, the 7 times, the Jubilees, the 1335 days, wo trumpets, the vials, the tarrying time, the husbandman's time for patience, the signs, the trial of our faith and patience, the sanctifying influence of the seventh month, the extraordinary movements of God's providence at that time, the acts of the wicked, their scoffing, the mocking of nominal professors, all the visions failing, as the scoffers would say, would be literally accomplished, as every discerning mind will readily see. - But the wicked will not see or understand, and of course it will come upon them as a thief, and so every jot and tittle of God's word will be fulfilled. I believe, Lord help mine unbelief. Hold on brethren, I would not let go as long as we, have one cord to hold on by, or one promise to support us. If we faint not, we shall reap in due time.*ADRE August 1850, page 9.1*

But you ask, why I do not show whether the probation of sinners is ended? I answer. It is a close point, and if handled at all, it ought to

be done very wisely, and with a great deal of humility. I would not grieve, if possible to avoid it, one of Christ's little ones. There is much sensitiveness on this point among our good brethren, therefore I would much rather keep my views in my own breast, if I could, and do right, than run the risk of hurting the oil and the wine. You will, therefore, permit me to give my views by scripture; and first, *Daniel 12:10*; - 'Many shall be purified and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.' It will readily be seen by this text that before the end, the people of God must be '*purified, made white, and tried*.' Now if probation goes on until the last moment of time, how can those who are regenerated in this last moment, have their patience tried? Again, *Revelation 7:13, 14*:- 'And one of the elders answered, saying unto me, what are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of Lamb.' How can it be said that those made *white* 'came out of great tribulation, if in the next moment after they experienced the new birth, they are beyond all tribulation and trial? And in the first passage, the wicked are to do wickedly, and *none* of the wicked shall understand. Yet if *one* of these wicked is converted after the time specified, then the word *none* could not be true in fact. This must be in time, it cannot mean in eternity. *Zechariah 13:9*:- 'And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, I will hear them; I will say, it is my people; and they shall say, the Lord is my God.' In this verse we learn that they are tried in this state, where they will need to pray. *Malachi 3:18*:- 'Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.' When shall the test be given which shall make us discern between the *righteous* and the *wicked*? The answer is plain, before the day cometh that shall burn as an oven. For in that day no doubt could rest on any mind, who is who, or what is the character each individual would appear in. *Revelation 22:11*:- 'He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.' - This text is perfectly plain and needs no comment; the *12th verse*, 'And behold

I come quickly, and my reward is with me, to give every man as his work shall be, shows that a little while before Christ comes, every character will be determined. 'He, that is, any one or every one who is *unjust* or *filthy*, let him be so still, and so on the other hand, he that is righteous or holy, let them be so still, '*And behold,*' connects the sentence before, and what follows after, and is a caution for us to take particular notice of the reason, why they are in this peculiar situation or fixed state, as though the idle servants could have no more time to mind their day's work, which God has given them in their day of probation to perform. The eleventh hour was passed, and no chance for them to enter the Master's vineyard now, in this last hour. While on the other hand, the good servant might know that the good Master was at the door, and he would quickly pay them their wages, and relieve them from their toils. - See *Matthew 20:1-16*.ADRE August 1850, page 9.2

Then this agrees with St. Paul,*Hebrews 10:36, 37*: 'For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while and he that shall come, will come, and will not tarry.' After we have done our work, we have need of patience to wait for the Master, 'for yet a little while and he that shall come, will come, and will not tarry.' - I did believe, and must honestly confess I do now, that I have done my work in warning sinners, and that in the seventh month. - *Advent Herald*.ADRE August 1850, page 10.1

"I presume, brother Marsh, you have seen Bro. Hale and Turner's *Advent Mirror*, printed in Boston, Jan. 1845, concerning the marriage, in the parable of the virgins. I do believe in the main they are right - that cannot be the personal coming of Christ. - Why say you? Read *Luke 12:36*:- 'And ye yourselves, like men that wait for their Lord, when he shall, return from the wedding that when he cometh and knocketh, they may open to him immediately. You see his coming for which we look, is after the wedding.'*ADRE August 1850, page 10.2*

"Has Christ come in the sense spoken of, *Matthew 25:10*? I think he has. Was the contract finished, and when? My opinion is, that it was on or about the tenth of the seventh month, when the great majority of those who were looking for Christ, dedicated themselves and all

they had to the Lord. There was a division line drawn then. Many who were in deep distress for a preparation to meet Christ at that time, have gone back since the time passed, and have become the most shameful scoffers, and the greatest persecutors we have among us. And I have not seen a genuine conversion since: a number who were converted at that time, and before, remain steadfast, looking and praying for Christ to come.”*ADRE August 1850, page 10.3*

“If I am correct, you will see a general and powerful struggle among our nominal sects, for revivals in a short time; but it will prove a failure, no one will be made truly pious. - They will knock and say Lord! Lord!! open unto us. They will make many pharisaical prayers, but will not be heard. And soon the Saviour will come in person. I know many of my brethren whom I highly esteem will, and do, disagree with me on this matter. I would advise them not to have any hardness, remember what James, says, 5:9. ‘Grudge not one against another, brethren, lest ye be condemned: behold the Judge standeth at the door.’ It would seem that in this very time when we have need of patience, the apostle by the inspiration of the Divine Spirit foresaw, that there would be danger of grudging, or grieving one another, and warns us not to do it, lest we be condemned: for *‘the Judge standeth at the door!’*”*ADRE August 1850, page 10.4*

“Let the dear brethren see to it, that we give meat in due season. Let no one say in his heart, my Lord delayeth his coming, and begin to beat and bruise and grudge against his fellow servant. He that seeks to save his life now by conformity to the world, or worldly men, will loose it, and he that looses his life now, for the truth’s sake, will find eternal life in a few days.”*ADRE August 1850, page 10.5*

We are right in time, and the events we have looked for, will come upon us in regular order suddenly. Next thing is the heavy judgments of God, and the foolish virgins knocking; then Jesus in all his glory. I do now think I see our whereabouts. If we get through those breakers ahead, the port is in sight. Let us hold on our way fearlessly. God will now be our pilot. Good courage, faithful to obey, and we are soon in harbor, and be at home.”*ADRE August 1850, page 10.6*

Yours, in good hope that we shall be anchored in the harbor of the New Jerusalem quickly.” - *Voice of Truth*, Feb. 19, 1845.*ADRE August 1850, page 10.7*

LOW HAMPTON, N. Y., March 15, 1845. *Bro. Marsh:-ADRE August 1850, page 10.8*

What think you of Bro. Storr's letters. According to his reasoning, the opposers of the advent are right, and we are all wrong; for take away our definite time, and there is not a drunkard in our land that would oppose us. If we preach time from, as we believe, scripture testimony, is it a *lie*? Then anything we can preach of the future is, or may be a *lie*, and we ought to stop preaching at once. Again, if reading and trying to understand God's word is prophecy, then Abraham *lied*; for he understood God that he was to offer his son as a burnt offering on one of the mountains of Moriah. - Did he offer him? No. Well, then it did not come to pass, and Abraham was a false prophet - he *lied*. Jonah, too, was on the “rock presumption,” cut his boat and let it drift, then preached a *lie*. He had better gone to Tarshish the second time. But what is a *lie*? See the definition by Walker. I think Bro. Storrs has made a bad matter worse, and if his gourd in the east side of Philadelphia does not in the end fail him, he will not be as unfortunate as poor Jonah. - But I believe in the main, (I must, on his own confession except Bro. S.,) we were honestly preaching what we supposed to be the word of God; and I have no reflections to cast, only trust in God and He will shortly reconcile these seeming difficulties. That God has been in this cause, I have not a shadow of a doubt; and that *time* has been the main spring, is equally as clear; and that if we leave out *time*, no mortal could prove that Christ is near, even at the door.*ADRE August 1850, page 10.9*

Yours, as ever, looking for, etc.,*ADRE August 1850, page 11.1*

WILLIAM MILLER.

The following from the “Voice of Truth,” shows the views and feelings of Eld. Marsh, and the Advent brethren generally, relative to Eld. Storrs presumptuous confessions. Certainly, if Eld. Storrs was wrong in 1844, many of those who reproved him, are as wrong in 1850, and need the same reproof. We have room for but a very few

of what the "Voice of Truth" calls "TIMELY AND APPROPRIATE THOUGHTS." *ADRE August 1850, page 11.2*

SOMETHING WRONG AGAIN

JWe

There must be a wrong somehow or somewhere, (we will not try to tell how nor where it lies,) in some of the published communications of our dear Bro. Storrs, since "the 10th day of the 7th month." We judge thus: *ADRE August 1850, page 11.3*

1. From the fact that those papers which have, and still do most bitterly oppose the doctrine of the immediate coming of Christ, have uniformly copied Bro. Storrs' articles, with manifest triumph and rejoicing, and in some instances high encomiums on the writer. They have been the most effectual weapons used by our opponents against our dear brethren and their precious faith and hope in the gospel. Most certainly the Lord does not employ *His servants* to manufacture and put into the hands of his *enemies* weapons to oppose *His truth*, and pierce to the soul his humble, faithful, afflicted, and believing children. *ADRE August 1850, page 11.4*

2. By this step, those who before were Bro. Storrs' avowed opposers and persecutors, have so far as we have a knowledge, become his warm friends and admirers. It is heard in our streets from the lips of the scoffer of our faith and hope; they say, Why don't you now give up your delusion, and follow your leader, George Storrs; he is an honest man; we admire his Christian honesty in his late confession and renunciation of Millerism. - Similar language to this is the fruit of the articles from Bro. Storrs, to which we refer. "By their fruits ye shall know them. Do men gather thorns of figs?" Certainly not. - Then there must be a serious wrong somewhere in the course recently taken by Bro. Storrs. Will he and others look at these things, and try timely to correct, and shun them in future. *ADRE August 1850, page 11.5*

We write with the kindest feelings towards Bro. Storrs. We have and still do love him as a brother: we have loved no one more. Hence it is doubly painful to speak as we do. But duty to him and others, and

the bleeding cause of our rejected Lord, imperiously demands that we should not be silent. We close our remarks for the present with the following timely and appropriate thoughts from a recent number of the "Day Star," published by Bro. Jacobs, in Cincinnati, Ohio.*ADRE August 1850, page 11.6*

Dear Bro. Storrs - A note of yours published in "The Morning Watch," of Jan. 30, which was read to me while confined to my bed by sickness, has produced upon my mind a class of feelings which prompts me to make a brief reply.*ADRE August 1850, page 11.7*

You say, that "after the *hurricane* which has swept over us," you "wish a little time to breathe and examine the latitude and longitude we are in," etc. In the next paragraph, "fixing on a *definite day*, or even a year for the advent to occur," you pronounce a "delusion." Here, it seems to me, you have rendered yourself just as incapable of examining the "latitude and longitude we are in," as the man who pronounces the lines of "latitude and longitude," on the chart to be no such lines at all - mere "false" marks.*ADRE August 1850, page 11.8*

I would most heartily join you in "confessing" *our* mistake in the *event* to transpire in the seventh month, but while we have been mistaken in this, God has used the event that did transpire, to demonstrate the truth of His word. That the path of the just is as a shining light that shineth more and more until the perfect day, and that His word is a light to our feet and a lamp to our path.*ADRE August 1850, page 11.9*

The preaching of the seventh month, or which is the same thing to me, the sounding of the Seventh Trump, and the Midnight Cry, certainly cut thousands loose from the world, and the Word of God has proved itself sufficient to keep some at least, of that number still loose.*ADRE August 1850, page 11.10*

Your figure of the "flat rock" in the ocean, to which we were directed to wait for the vessel to bear us away, has been made a great blessing to my soul. I doubt not your honesty in conducting us there. With you I expected to have left it on the *tenth*, but was disappointed. Having "cut all loose," I *could* not get back if I would. For a few days I thought I should starve; but the God that sent

Elijah food by the ravens, and Daniel his dinner in the lion's den, has not forgotten, richly to feed me upon *pure manna* every day since.*ADRE August 1850, page 12.1*

The clouds have gathered, and storms have beat around, which have only made me cry the louder, Come, Lord Jesus, O come quickly. My heart and my flesh cry out for the living God.*ADRE August 1850, page 12.2*

A clause in your postscript, also leads me to fear for you. "I am preaching CONSTANTLY at the Chapel in Juliana street, in this city." What can more effectually prove the language of the heart to be, "My Lord delayeth his coming," than when a man who has made every sacrifice to "fly in the midst of heaven proclaiming the hour of his judgment is come," can turn so far aside from his previous course of labor and suffering, as "constantly" to preach in such narrow limits. If I have been unnecessarily severe, it is because your recent course has caused the sons and daughters of Zion to mourn, and the enemies of truth to triumph.*ADRE August 1850, page 12.3*

Says L. D. MANSFIELD, in the "Midnight Cry" for Nov. 1844,*ADRE August 1850, page 12.4*

"I observed in the last "Cry" a *confession* by Brother Storrs, that he had done wrong in advising the brethren to abandon their worldly business. It seems to me that he did not do wrong - it does not follow that it was wrong then, because it would be now, or would have been previously. The question arises, Has this movement been of God or not? We have been overwhelmed with evidence that it was God's work. If so, unless we had co-operated with Him, we should have "withstood God," and of course would have been condemned. But the peculiarity of the movement and its powerful influence, consisted in the proclamation of the *time*; if this had been proclaimed in a doubting and unsettled state of mind, it would have produced no effect. In order then that it might exert the designed influence, viz. separating the saints more from the wicked, cutting off their affections from the world, leading them "to do good and communicate;" it was necessary that the *time* should be proclaimed confidently, and believed *firmly*, and of course if believed, men must

give up their worldly business, except so far as immediately necessary to their support. Can it be true, then, that God designed this movement, (and who can doubt it?) and yet it was wrong for us to do the very thing necessary to accomplish it? I think not. It was as necessary that the 10th should be proclaimed for the “midnight cry,” as that ’43 should be for the marriage day, from which the Bridegroom should tarry; and yet, after all, the concluding verse of the parable shows that the day and hour would not be definitely known, although the people of God, knowing it near and continually expecting it, would not be overtaken as a thief, but would be found watching. If it be said: “God would not design a false impression to be made upon his people, I reply, he frequently makes men think they are about to die, and that other calamities are coming on them, in order to sanctify and save them; when they do not die, and calamities do not come. So in this case.”*ADRE August 1850, page 12.5*

GEORGE NEEDHAM, in the Voice of Truth for March 19, 1845 says:-*ADRE August 1850, page 12.6*

“I am, and have been convinced, since the 10th of the 7th month, that our work with the world and the foolish virgins is done. I must deny that glorious movement as the work of God, or I can come to no other conclusion. - That, I can never do. How can we do them any good? The foolish virgins have gone to their old establishments, where they sell oil, and are crying to us to come after them; and the world are there with them, to buy a little oil, and shall we go to them with the hope of doing them any good? *Not lest we die!!*”*ADRE August 1850, page 12.7*

JOHN J. PORTER, in the Voice of Truth for February 5, 1845, says - “It does seem to me, that the proclamation of the 10th day of the 7th month is a very distinct way-mark to the kingdom.” “It was the time that gave it [7th month message] its force, and produced the influence on the hearts of the people.” “We *know* that a good work was wrought in the hearts of God’s children at that time.”*ADRE August 1850, page 12.8*

Jeremiah 25:34, 35. - Howl, ye shepherds, and cry; and wallow yourselves *in the ashes*; ye principal of the flock: for the days of

your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel.*ADRE August 1850, page 12.9*

And the shepherds shall have no way to flee, nor the principal of the flock to escape.*ADRE August 1850, page 12.10*

Ezekiel 34:11. - For thus saith the Lord GOD: Behold I, ~~even~~ I, will both search my sheep, and seek them out.*ADRE August 1850, page 13.1*

LETTER FROM BROTHER LINDSEY

JWe

BROMPTON, Canada East, July 21, 1850*ADRE August 1850, page 13.2*

To the Saints scattered abroad:*ADRE August 1850, page 13.3*

The Apostle Paul says, “call to remembrance the former days,” *Hebrews 10:32*; so I will give you a brief sketch of our travels and trials here.*ADRE August 1850, page 13.4*

In 1842, we heard the “everlasting gospel” and obeyed it. We verily believed that Christ would come in 1843, and we tried to be ready. When that time passed we were disappointed, but we soon found in the word of the Lord - “Though it [the vision] tarry, wait for it.” In this tarry the cry was raised - “Babylon is fallen, is fallen,” - “Come out of her my people.” We believed the message was to us, and out we came, declaring ourselves free from all human organizations. Said the Methodist minister of Melbourne, “The cream of the church is gone.” In the Autumn of 1844, the midnight cry - “behold the bridegroom cometh, go ye out to meet him” was given here, and in Melbourne, and there was a mighty move.*ADRE August 1850, page 13.5*

We consecrated all to God. We faithfully warned our friends and neighbors for the last time, fully believing that the bridegroom would come on the tenth day of the seventh month, Jewish time. God blessed us abundantly. The Spirit was poured out, and we were made ready.*ADRE August 1850, page 13.6*

When the tenth day of the seventh month passed, some of us felt that our work for the world was finished, that we had condemned the world, and we had no right to “draw back” from the position to which the word of Life, and the Holy Spirit had led us. No, no, we felt that we must stand still and see the salvation of the Lord. Our labor for others was gone. One brother said that something took place in heaven, some change that we did not then understand, but should know more about it by and by.*ADRE August 1850, page 13.7*

Some said that we had gone too far, and they began to look back to see what the world would say, and they began to take back their sacrifices. They thought of the reproach they should have to endure, and they began to retreat, and this caused a division.*ADRE August 1850, page 13.8*

And it came to pass in 1845, that J. V. Himes came to Melbourne. He told us to lay our dreams, impressions and visions on the shelf for half a moon, and we should not wish to take them down again. The greatest part obeyed him, and here the scattering commenced. A few of us who were determined to go through into the kingdom, would not consent to give up what God had done for us, we had learned to fear Him alone, and give glory to Him.*ADRE August 1850, page 13.9*

In 1848, J. Litch and R. Hutchinson came to Melbourne, and organized, what they called, a Second Advent Church. They appointed seven deacons, and made a minister to preach to them. Those who followed the directions of J. V. Himes, went into that church, but a few of us decided that we had no right to build again the things we once destroyed, and we were looked upon with a scrutinizing eye.*ADRE August 1850, page 13.10*

We prayed to God to send us help, and he heard our prayers. He sent Brother Joseph Bates, his faithful servant, who gave us meat in due season. He proclaimed to us the THIRD ANGEL'S MESSAGE, *Revelation 14:9-12*, and proved to us, from the word of the Lord, that we were in the patient waiting time, and that “here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus.”*ADRE August 1850,*

He showed to us that the commandments of God are his ten commandments, that he with his own finger wrote on two tables of stone, and that the faith, or testimony of Jesus [see *Revelation 12:17*,] embraces the requirements introduced by the gospel of Jesus Christ. He proved to us that the Sabbath of the Lord our God, is binding on us to observe; that God had not changed it to the first day, but the Pope had, and that observing the first day of the week is the mark of the beast mentioned in *Revelation 14:9*. *ADRE August 1850, page 13.12*

The result, says M. L. Clark, in the Advent Herald, is that some embraced his doctrine in full, others partially, and others are confused. Those who received the doctrine in full are those who have held fast what the Lord gave them in 1844. Those who received it partially and those that are confused, are those that have turned back, and have gone into the Laodicean church with deacon M. L. Clark. We were glad to see Brother Bates recommended in the Herald. ²The recommendation that Bro. Lindsey refers to is this. The editor of the Herald stated, among other things, that Bro. Bates was an old personal friend of his. Those who have had moral courage enough to stand out free from the Laodicean church, and keep the commandments of God, have been so unrighteously denounced as heretics and fanatics, that many honest souls are afraid of the true servants of the Lord, who are proclaiming the THIRD ANGEL'S MESSAGE. - But the statement from Mr. Himes removed the last lingering fear from the brethren in Melbourne relative to Bro. Bates, silenced their enemies, and we doubt not will serve to open the way for Bro. Bates in other places. *ADRE August 1850, page 13.13*

Said Edwin Burnham, at a meeting in Melbourne, June, 1850, the commandments of God are abolished, dead and buried, and do not deserve a grave stone. That the Sabbath was given to none but the Jews, that we could not keep a Sabbath, that it was never given until God gave it from Mount Sinai, and that it was a bondage law. He also called it an old thundering and lightning law, ³Those who have not lost all reverence for God, and His Holy Law, will be astonished at the blasphemous expressions of Edwin Burnham. Let us compare some of his remarks, relative to the law of God, with those of the great Apostle to the Gentiles. and when we look at it, it draws a veil over our faces thicker

than any lady's veil in the room. J. LINDSEY *ADRE August 1850, page 13.14*

Says Mr. Burnham, "The commandments of God are abolished, dead and buried, and do not deserve a grave stone." "They are an old thundering and lightning law, and when we look at it, it draws a veil over our faces." "A miserable rickety old law, and always was a curse to man." *ADRE August 1850, page 14.1*

Says St. Paul, "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law; for I had not known lust except the law had said, [tenth commandment,] thou shalt not covet." *ADRE August 1850, page 14.2*

[The reader will see that the law of God spake to Paul, and discovered to him that he was a sinner, which resulted in his being made free in Christ Jesus, some time after Mr. Burnham has it dead and buried. Mark this, Paul's letter was written to the Romans A. D. 60, about twenty-nine years since the typical laws of Moses, pointing to the gospel dispensation, were blotted out, nailed to the cross, and dead.] *ADRE August 1850, page 14.3*

"For I was alive without the law once, but when the commandment came, sin revived, and I died." *ADRE August 1850, page 14.4*

"And the commandment which was ordained to life, I found to be unto death." *ADRE August 1850, page 14.5*

"Wherefore the LAW IS HOLY, and the commandment HOLY, and JUST, and GOOD." *ADRE August 1850, page 14.6*

Says Mr. Burnham, "I like to give the old law a run now and then, I can preach much better after it." *ADRE August 1850, page 14.7*

Says St. Paul, "For I DELIGHT in the law of God, after the inward man." "For we know that the law is SPIRITUAL" *ADRE August 1850, page 14.8*

"I thank God, through Jesus Christ our Lord. So then, with the mind I myself SERVE THE LAW OF GOD." See *Romans 7:7-25. ADRE August 1850, page 14.9*

“For not the hearers of the law are just before God, but the DOERS OF THE LAW SHALL BE JUSTIFIED.” *Romans 2:13. ADRE August 1850, page 14.10*

With such plain scripture testimony before us, we cannot see how any sane man can speak of the commandments of the great and terrible God, as Mr. Burnham has, unless it is accounted for in the following text: *ADRE August 1850, page 14.11*

“Because the carnal mind is enmity against God: for it is not subject to the law of God, NEITHER INDEED CAN BE.” *Romans 8:7. W. ADRE August 1850, page 14.12*

OUR TOUR EAST

JWe

We left Oswego May 15, in company with Brother Rhodes, to visit some of the little flock in the east. At Topsham, Me., we found most of our brethren, where we always expect to find them, strong in the faith. That little company have been sorely tried. Apostate Adventists have done all in their power, by flattery, and then by ridicule, to overthrow them, but they still remain established beyond all doubt, that the great leading movements in our advent experience, so clearly marked in the parable [*Matthew 25:1-11*] were fulfillments of prophecy, and the work of God. They are keeping the commandments of God, and have the faith of Jesus. Our interview with them was short, but sweet and profitable. *ADRE August 1850, page 14.13*

At North Paris the brethren and sisters needed help. They had formerly embraced some errors, which they fully renounced at the Conference there last September. And now Satan was tempting some of them to doubt their past experience in 1843 and 1844. Sadness and gloom seemed to rest upon them, and they felt and expressed a great lack of spiritual life. But thank the Lord, a review of the way God has led his people revived them, and the Lord was with us in power. His refreshing, melting Spirit was poured upon us, and the atmosphere seemed as sweet as heaven. We left them all firm in the Sabbath and shut door, rejoicing in hope of soon being

gathered, with all the little flock, from sorrow and toil, to the saints' final repose.*ADRE August 1850, page 14.14*

In Dorchester, Mass, at the house of Brother Nichols, we met with a few friends of the present truth. A conference being appointed for us to attend at Sutton, Vt., June 8, Brother Rhodes left us at Dorchester to attend it. It was a very profitable and interesting meeting. Some, who were not fully established, at that meeting yielded to plain scripture testimony, and are now rejoicing in the whole truth.*ADRE August 1850, page 14.15*

At Fairhaven we found the brethren in a tried state; but the Lord was with us, praise his holy name. Confessions were made, order was somewhat restored, and on Sabbath, June 15, we had a melting, weeping, refreshing season.*ADRE August 1850, page 14.16*

Some, who have wounded the precious cause in Fairhaven, have been "purged out from among them" as "rebels"; but God has raised up others to glorify his name, and do honor to his cause in that place.*ADRE August 1850, page 14.17*

We next visited the house of our bereaved Brother Hastings of New Ipswich, N. H. Sister Hastings, who has been a bold and consistent believer and advocate of the present truth for some years past, now sleeps in Jesus. She died February 28, 1850, of cramp colic, aged forty-two years. She embraced the Sabbath in 1846, and has ever believed that the work of warning the world closed in 1844. The unfinished letter from her pen, in this paper, was written a few days before she fell asleep. Her death has been the means of leading her dear children to Jesus: and on Sabbath, June 22, four of them were buried with Christ in baptism. Brother Hastings has sustained a great loss in having his dear companion torn from him by death, but the loss seems to be made up in having his children with him in the faith, and in the hope of soon seeing them with their dear mother in the kingdom. His cup is one of sorrow, mingled with joy. May the blessing of the Lord still rest on that dear family, is our prayer. There are other faithful souls in that vicinity, some of whom met with us on the Sabbath.*ADRE August 1850, page 14.18*

June 29 and 30, we held meetings at the house of Brother Harvey

Childs in Sutton, Vt. Brother Rhodes, who had been laboring with good success in Melbourne and Johnson, was again with us. The brethren in that vicinity came together. Elder N. A. Hollis, his wife and four children, all in the truth, were among the number. The word of the Lord had free course, and it was a very precious season.*ADRE August 1850, page 14.19*

We formed a very happy acquaintance with Brother Morse and his family, who came into the truth last fall. They stated to us that Mr. Burnham, who has called on them since they embraced the Sabbath, after laboring without success to prove that the Sabbath was abolished, finally told them that if they would give it up, he would agree to stand between them and the Almighty in the day of judgment.*ADRE August 1850, page 15.1*

But Brother and Sister Morse have concluded to “keep the commandments” for themselves, and be sure of a “right to the tree of life,” and to “enter in through the gates into the city.” They think it much more safe for them, than to violate the fourth commandment, and trust to Mr. Burnham for admission, and a right in the Holy City.*ADRE August 1850, page 15.2*

At Melbourne, (C. E.) we had a joyful time. There is about twenty, within a few miles around, who are strong in the truth. Brother and Sister Lothrop of Eaton met with us. They are also strong in the truth. We had one meeting in Hatley, and had a precious interview with Elder Warren. We hope that he will soon be sounding the third angel's message. There is a waking up to the present truth in Canada East, and we trust that the brethren there will be faithful, and patiently and perseveringly present the light to those who have an ear to hear.*ADRE August 1850, page 15.3*

At Irasburg, Vt., we had a profitable meeting, and three of the devoted children of our dear Brother and Sister Barrows were baptised.*ADRE August 1850, page 15.4*

July 6 and 7, we held a conference at Johnson, Vt. There were quite a number of the scattered brethren and sisters present. The brethren in Johnson and in other places in Vermont, have suffered greatly from the corrupt views and teachings of J. G. Bennett, John Libby, Noah Bailey, and others of the same stamp. Many in

Vermont could not go with the “Advent Herald,” and they have been like sheep without a shepherd. In this deserted situation, they have been exposed to wolves in sheeps’ clothing, and have been, more or less, deceived by them. It is now very clearly seen that these persons, referred to above, have been acting a wicked and deceitful part, under the garb of what they call holiness, and what is falsely called “moral purity,” which some have thought was taught in *Zechariah 12:12, 14; Exodus 19:15; 1 Corinthians 7:29; and Revelation 14:4*.ADRE August 1850, page 15.5

We were somewhat annoyed on the Sabbath, with the presence and foul spirit of some of the above named persons, who tried to bear a testimony to us; but being rebuked in the name of the Lord, they left us, and held a meeting on the first day in the school house. This was a great relief to us; and we enjoyed a refreshing season. Brothers Rhodes and Hollis were present with us. Brother Hollis walked thirty miles to the meeting on Friday, but the brethren at the conference provided him with a horse and wagon, and on Monday he started out to search out and “feed the flock of slaughter.”ADRE August 1850, page 15.6

We left the brethren in that vicinity strong in the “commandments of God, and the faith of Jesus.” One brother, who had not been in the advent, and had made no public profession of religion until 1845, came out clear and strong on the whole truth. He had never opposed the advent, and it is evident that the Lord had been leading him, though his experience had not been just like ours. Such, who come in to the truth at the eleventh hour, may expect great trials.ADRE August 1850, page 15.7

At Waitsfield we had a very profitable meeting. The state of things there, and at Granville, is much improved, though some, we fear, are still under a sad influence. We hope that they will all see that God is now uniting his people, on the THIRD ANGEL’S MESSAGE *Revelation 14:9-12*, and will all take hold, unitedly, to carry forward the work of the Lord. One year ago there were but very few in Vermont keeping the Sabbath, but God has blessed the faithful labors of brethren, who have valued the salvation of the remnant much more than their time, strength and property, and they now see the fruits of their efforts to spread the truth before their brethren.

God is ready to bless the labors of those, who in their proper station in the church, will work for him. This should stimulate every one, who professes the present truth, to bear some part in this work.*ADRE August 1850, page 15.8*

Sabbath, July 20, we met with the dear brethren at Hamilton, N. Y., and on the 22nd, eleven were baptised. The Lord was with us. *W.ADRE August 1850, page 15.9*

[An unfinished Letter, written by Sister Elvira Hastings, to a brother and sister, a few days before she fell asleep in Jesus.]*ADRE August 1850, page 15.10*

NEW-IPSWICH, Feb., 1850.*ADRE August 1850, page 15.11*

MY DEAR BROTHER AND SISTER: I sit down and take my pen, relying upon the Lord to guide it, while I pour forth something of the contents of my soul into your bosoms. Neglect my duty to you longer I cannot. Time, precious time is passing; not one moment to lose. O, the blessedness of being a co-worker with God in these last days.*ADRE August 1850, page 15.12*

When I contemplate the vastness of God's plan, and the mighty amount of work that is to be done for the salvation of every creature that is now to be saved, and sealed, and covered with the covering of Almighty God, I exclaim - Lord, who can be saved! but the response is, "my grace is sufficient," "Nothing is impossible with God." O, I do know that great is his mercy towards them that fear him. And knowing also the terrors of the Lord, I would in meekness and in the fear of God, whom I endeavor to serve, try to persuade you to be reconciled to God; to fear him, and give glory to his name. John saw (*Revelation 14,*) an angel flying through the midst of heaven, having the everlasting gospel to preach to them that dwell on the face of the earth. Another angel followed, crying, Babylon is fallen. A third still follows, whose message you will please read for yourselves. Here is where we now are, having passed the cry at midnight in the parable of the ten virgins. We have been brought down through these angels' cries to the third message, and here John exclaims, "Here are they that keep the commandments of God, and the faith of Jesus." But John, what do you mean? have not christians in all ages kept the commandments of God? Let

Daniel answer. [See *Daniel 7:25*.] This Pope Gregory did; changed the time of the Sabbath, and the law of God, notwithstanding God has said “My covenant will I not break, nor alter the thing that has gone out of my mouth.” The Image Beast has followed after, and become the hold of every foul spirit, and a cage of every unclean and hateful bird, the habitation of devils, and as John sees this, he hears another voice from heaven saying, “Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” This voice I was enabled to obey, and from that time to this, which is seven years, my peace has been like a river, my confidence in God has been increasing and I have known what it was, continually, to be free in Christ Jesus. Now Brother and Sister, you know this is not the way people are sustained in wrong notions and error. Now we are sanctified by the Spirit through the belief of the truth, and the truth makes me free.*ADRE August 1850, page 15.13*

The angel from the east having the seal of the living God, and the man clothed in linen spoken of in Ezekiel, having a writer's ink horn by his side, are one and the same thing; they have already gone forth to set a mark or seal upon all them that sigh and cry for the abominations done in the land. Please read this whole vision, (*Ezekiel 9.*,) see the slaughtering men right behind, whose eyes are not to spare men, women, nor children. Here is just where we are in time's history; the work is fast closing up. And here I would remark, that Sister Ellen White saw in vision, last June, five angels with rolls in their hands. She asked her accompanying angel what they meant; he told her she should know hereafter. In September she saw them with their rolls open, and they were writing names, while at the same time they were anxiously looking down watching the words and actions of those who were candidates for the seal.*ADRE August 1850, page 16.1*

Now I beseech you, my dear Brother and Sister, in the name of the Lord, to lay by your hostility to the truth of God, and humble yourselves under his mighty hand, that he may raise you up.*ADRE August 1850, page 16.2*

As you value your souls' salvation, do not delay any longer. O, do be entreated to improve the inch of time left you, in making your

calling and election sure. You must be clear of the mark of the Beast, both from your foreheads and hands. You must keep the commandments of God.*ADRE August 1850, page 16.3*

THE PAPER. - We now hope to be able to send out a number of this paper about once a week; and we wish to publish six or more numbers. Much of the matter has been published, and read, in time past, by the brethren; but it will do us all much good to read it again. As the papers containing these thrilling testimonies to the truth, have been laid aside, and many of them used up, as a thing out of date, and the testimonies forgotten: and as so much error and unbelief has since been published, which has thrown darkness and doubt over the whole Advent movement, many of the dear brethren and sisters seem to have almost forgotten the way the Lord has led them. Our object is to revive these sweet testimonies, that were written in the pure, cheering and soul-stirring spirit that attended the Advent movement from its commencement, hoping that many will be led to see the "old paths" clearly, and once more stand on the "ORIGINAL FAITH."*ADRE August 1850, page 16.4*

The Lord with a powerful hand, brought the Advent people out from the bondage and corruption of the nominal churches, and they were free; but alas! how many of those free, honest and precious souls have been allured back into what is called the "ADVENT CHURCH!!!"*ADRE August 1850, page 16.5*

Once the Advent lecturers, as they held forth the word of life, being filled with the Holy Ghost, spake with power, and the happy hearer was often heard to respond, amen; and, at times, shouts of praise to God would ring through the assembly. But Oh! how changed! The pure testimony is crushed, and in many Advent congregations, if one should dare to shout and praise the Lord, and "GIVE GLORY TO HIM," as we did during the flying angel's message, *Revelation 14:6, 7*, he would be silenced as a fanatic, as having mesmerism, or some wicked spirit, and told perhaps, that all the Spirit of God there is, is the Spirit of the Word, and that God does not teach us at all, separate from the Word.*ADRE August 1850, page 16.6*

O, that all the true children had stood fast in the liberty wherewith Christ set them free in 1843, and 1844, and not been entangled in

this cruel yoke of bondage.*ADRE August 1850, page 16.7*

It is true that spiritualism and fanaticism have swept through the land; it is also true that many leading Adventists have stooped to the soul-destroying work of practicing mesmerism; but this does not prove that the “saints of the Most High” cannot be blessed, and filled with the Spirit of God now, as well as the Prophets, Apostles and humble christians in past time.*ADRE August 1850, page 16.8*

We hope that this humble paper in the hands of the Lord, will serve to open the eyes of honest seekers for light, and lead them to see clearly, the present truth.*ADRE August 1850, page 16.9*

We should be glad to receive letters from the dear brethren and sisters, and if any feel duty to write for the paper, we will publish their communications. They should be short and strictly confined to our present position, otherwise we cannot publish them.*ADRE August 1850, page 16.10*

Let the brethren and sisters remember that the printer must have his pay, and forward immediately their donations, as the “Lord hath prospered them.” But few are so poor but what they can do a little, and no one who is able, and who professes to believe the present truth, would wish to receive the paper without aiding in its support.*ADRE August 1850, page 16.11*

It is a great pleasure to us to send out the paper free of charge, and we hope that these remarks will stir up all to act their part in this work. W.*ADRE August 1850, page 16.12*

Be sure and direct all letters, relative to the paper, to JAMES WHITE, Port Byron, N. Y.*ADRE August 1850, page 16.13*

It is hoped that our brethren in Vermont will have a general conference in September. W.*ADRE August 1850, page 16.14*

Let the brethren, especially those that travel, be sure and send us the names and address, in plain hand writing, of those who would like to receive the paper.*ADRE August 1850, page 16.15*

THE ADVENT REVIEW. VOL. I. - AUBURN, (N. Y.), - NO. 2

[CD-ROM Editor's Note: According to James White's comment at the beginning of the No. 3 issue, the paging in this No. 2 issue was in error. As No. 3 continues with pages 33-48, we assume the correct paging for this issue should have been pp. 17-32; thus we have used them, though it will be noted that the numbers on the pages are 16 pages lower.]

James White

VOL. I. - AUBURN, (N. Y.), AUGUST, 1850. - NO. 2.
"CALL TO REMEMBRANCE THE FORMER DAYS."

HIRAM EDSON,
DAVID ARNOLD,
GEO. W. HOLT,
SAMUEL W. RHODES, and
JAMES WHITE,
Publishing Committee.

TERMS -*Gratis*, except the reader desires to give something toward its publication.*ADRE August 1850, page 17.1*

All communications, orders and remittances for the "Review" should be directed to James White, Port Byron, N. Y., (POST PAID.)

From the Voice of Truth.*ADRE August 1850, page 17.2*

THE SEVENTH MONTH

JWe

A Pilgrim band, with unaccustomed feet,
Set out to follow TRUTH. Then Wisdom smiled,
And pointed to a path that led far out
Beyond the dim philosophy of time,
And said, "if ye indeed will drink the cup,
Of which I drink, and also be baptized
With my baptism, then shall ye enter in
And tread the thorny path that follows Truth."

They bowed with one consent, and onward pressed;
And, as the pathway narrowed, cast aside
Their worldly happiness and each hindering weight -
Idols, and self and sympathies, and tears,
Nor looked behind to see how strangely far
They had advanced beyond each time-worn chart;
For on one side their feet dark waters yawned,
And on the other, still refining fire.*ADRE August 1850, page 17.3*

At length, the trial came, when wisdom sought
To test and purify their faith and zeal,
And seal them for the glory and the crown
Of righteousness. The day - the test hour - came,
They stood together, firm, united, free,
Upon eternal rock. The waves dashed round
And wildly threatened, while red lightnings blazed
And thunders rolled; and from the gathering shade
Strange voices whispered unbelief. Yet still,
Unheeded for a while, they braved the storm.*ADRE August 1850, page 17.4*

At length a murmur rose, and some looked back,
Astonished at their distance from the shore;
For still the land of Egypt was in sight,
Where the proud fanes of wordly worship stood,
And human policy, and ancient names,
Earth's wisdom, science and religion's form.
Then with a wild attempt their life to save,*ADRE August 1850, page 17.5*

Some, that had been the foremost in the train,
Rushed o'er the beetling verge of that high rock,
And loudly called upon the rest to turn,
And with confessions deep, give up at once
The FALSE pursuit. And now, while yet was heard
The echo of their voice beyond the wave,
In praise of Wisdom's consecrated path,
Their voices change, and desecrate that way,
Proclaiming Wisdom had not led them out
So FAR from EARTH; but some strange wily fiend,

In Wisdom's garb. Ah, judge what sad dismay
 Entered the trusting hearts of that poor flock.
 Some cried, "and is it all delusion, then,
 A vision *false*, to which my soul has bowed;
 My sacrifice, and consecration, all
 A shadow, wrong and vain?" Then Unbelief
 Came in, and many sank in chill despair
 Beneath the sullen waves, striving in vain
 To reach the kingdom in some easier way.
 But NOW, the third long watch is fully past,
 And the dark mist that hung upon THAT ROCK
 Is driven before the light of opening day.
 What see we there? Bones scattered round its base,
 Washed from the depths beneath. But turn again.
 Upon its highest point, is seen a group -
 A remnant - that unshaken, there remains;
 Who still have kept their joy and confidence,
 Though winds have rent, and raging waters drenched,
 And earth, and hell, combined to drive them hence.
 Yet there they STAND, held by a power unseen,
 And wait a sure salvation from on high.
 To them, what is reproach, or scorn, or hate?
 Or the low ridicule of dying things?
 What the last howlings of the storm to them,
 When rest is just in sight, and Jesus calls,
 And says, "come out of *tribulation*, *come*,
 My suffering and my ransomed ones, COME HOME."
 Philadelphia, Pa. C. S. M. *ADRE August 1850, page 17.6*

LETTER FROM F. G. BROWN

JWe

WORCESTER, MASS., Nov. 15, 1844 *ADRE August 1850, page 17.7*

DEAR BRETHREN AND SISTERS. - The great God has dealt
 wonderfully with us: when we were in a state of alarming blindness
 in relation to the coming of the great and terrible day of the Lord, he
 saw fit to awake us from our death-like slumbers to a knowledge of

these things. How little of our own or man's agency was employed in this work you know; our prejudices, education, tastes, both intellectual and moral, were all opposed to the doctrine of the Lord's coming - *we know* that it was the Almighty's arm that disposed us to receive this grace - the Holy Ghost wrought it in our inmost souls, yea, incorporated it into our very being, so that it is now a part of us, and no man can take it from us - it is our hope, our joy, our all: the Bible reads it, every page is full of the Lord's immediate coming, and much from without strengthens us in the belief that the Judge standeth at the door! At present, every thing *tries* us: well we have heretofore had almost uninterrupted peace and exceeding great joy. True, we have had some trial formerly, but what were they in comparison with the glory to be revealed, we are permitted to live in the days of the Son of man, which Jesus spake of as a desirable day, how special the honor! how unspeakable the privilege. *ADRE August 1850, page 17.8*

And shall we be so selfish as not to be willing to endure a little trial for such a day, when all our worthy and honored predecessors have so patiently submitted to the toils and sufferings incident to their pilgrimage and to their times? Let it never be! *We know* that God has been with us: perhaps never before this, has he for a moment *seemed* to depart from us? Shall we now begin like the children of Israel to doubt and to fear and repine, after he has so frequently and signally shown us His hand in affecting for us one deliverance after another? Has God blest us with sanctification and salvation and glory, now to rebuke and destroy us! the thought is almost blasphemous: away with it! Have we been so long with our Lord and yet not know him? Have we read our Bibles in vain? Have we forgotten the record of his wonderful dealings unto his people in all past ages? Let us pause and wait and read and pray before we act rashly or pronounce a hasty judgment upon the ways and works of God. If we are in darkness and see not as clearly as heretofore, let us not be impatient, we shall have light just as soon as God sees it will be for our good. Mark it, dearly beloved, our great Joshua will surely bring us unto the goodly land - I have no kind of fears of it, and I *will not desert* him before he does me; he is doing the work just right, glory to his name. Remember you have been sailing a long, long voyage, and you began to think yourselves pretty skilful sailors until you approached the home coast, when the Pilot coming

on board, you had to relinquish the charge to him, and oh, how hard it is to commit all your precious cargo and your noble vessel into his hands! You fear, you tremble lest the gallant ship should become a wreck, and the dear bought freight be emptied into the ocean! but don't fear, throw off the *master*, and like a good, social, relieved officer, go and take your place with the humble yet sturdy crew and talk over home scenes and endearments - cheer up, "all's well!" You have finished your work, and now be patient, and you shall receive the reward. Have you considered that to be partakers of the glory of Christ, we must be of his sufferings. What were *his* sufferings, but those you are now experiencing? truly we can now say, he was tempted in all points as we are. Have you noticed how perfectly for a few weeks past our sufferings have been running parallel with *His*? - Read the history of his last days, and you have *your own*, in kind though not in degree. Do you remember that he was *tempted* for forty days? Where are you now? It was necessary that our "*faith*" and "*patience*" should be tried, before our work could be completed. We closed up our work with the world, some time ago, this is my conviction; and now God has given us a little season for self-preparation, and to prove us before the world. Who now will abide the test? Who is resolved to see *the end of his faith*, live or die? Who will go to heaven if he has to go alone? Who will fight the battle *through*, though the armor bearers faint, and fear and fail? Who will keep his eye alone on the floating flag of his King, and if need be, sacrifice his last drop of blood for it? Such only are worthy to be crowned, and such only will reap the glorious laurels. We must be in speaking distance of port. God's recent work for us proves it: we needed just such a work if Christ is coming forthwith. I bless God for such glorious manifestations of Himself to his people. Don't dishonor Him, questioning whether it might not have been the work of man, for He will vindicate that and his word too very shortly, is my solemn belief. Do not be allured by the baits which may be flung out to draw you back from your confidence in God. The world and the nominal church know nothing at all of your hope - they cannot be made to understand us. Let them alone. You have buried your name and your reputation once, and now do not go to digging it up again, when all manner of evil is spoken of you falsely for Christ's sake. Pray for your enemies: do look straight ahead, lest your minds again become occupied with earth - its business, cares, labors, pleasures, friends. The Bible, the Bible, is the best teacher

now; prayer, prayer is the best helper. - The next signal we have will be the final one. Oh, shall any of us be found with our lamps "going out" when the master comes? Oh, how impressive the Saviour's repeated admonition - *Watch, watch, watch!!* - *Advent Herald*.ADRE August 1850, page 18.1

LETTER FROM O. R. FASSETT

JWe

PROVIDENCE, R. I., Feb. 11, 1845.ADRE August 1850, page 18.2

Dear Brother Marsh -ADRE August 1850, page 18.3

I wish to ask those dear brethren that question or deny the fact that the "true midnight cry" has been made, why it is that they are so much in the dark in reference to the *immediate* coming of the Lord? If they cannot tell, I would ask them, why it is that our opponents, who reject the truth of the fourth beast of Daniel being the Roman kingdom, can find no light as to what age Christ is to make his second advent? We all know that it is because they refuse to acknowledge the plainest and most distinct point in Daniel's vision.ADRE August 1850, page 18.4

In a similar position I fear some of our dear advent brethren are now placed, in regard to the last great movement among us. At one time they were fully convinced that *that* was the true "midnight cry." Now because they were disappointed in the character of events to be fulfilled at the time, they are now ready to forget all that God then did for us, and put it down as an error in judgment. Almost universally I find that such are completely in the dark in reference to the definite position we now occupy. They see clearly that all the great leading events in prophecy have been fulfilled except the coming of the Lord, the sitting of the judgment, and the restitution; that the signs that were to be precursors of these events, have in the main been fulfilled. That the church, in view of these facts, has changed her work and in fulfillment of prophecy is proclaiming the Lord's coming, *Revelation 14:6, 7; Matthew 24:45, 46*. That the effect of this proclamation has been to separate a distinct class from the world who have taken their lamps (*Psalms 119:105*), and

are considered as virgins who have gone forth to meet the bridegroom. *Matthew 25:1*. Yet they refuse now, to follow this line of events farther, because they are compelled to admit, if they do, that we have indeed had the “true midnight cry” - a period which commences a new era in the history of the virgins, and is the most prominent feature in the parable. That such are in doubt in reference to where we now stand in the definite line of events, is seen by the manner in which they always express themselves. Thus: We are now in that circle of time, of four or five years, of which there is a dispute among chronologers, and we have a right to the whole of this disputed ground: hence, the Lord may come now, and perhaps not till '47; or that the generation spoken of in *Matthew 24:34*, will admit of a construction like this, that the Lord has given us a territory of some six years yet, that may be safely occupied - or finally, that the Lord will come some time, and we are *some where* in the *last days*. *ADRE August 1850, page 19.1*

Oh, my dear brother, be careful that you are not overtaken as a thief, through unbelief and putting off in the future the coming of Christ, you will be found at last saying in your heart, *my Lord delayeth his coming!* Better err, if we err at all, in looking for this event too early. The question now arises, where are we in the fulfillment of this parable? Take your bible, dear brother, and follow me in the investigation of its main features. *ADRE August 1850, page 19.2*

1. The servant has given meat in due season, *Matthew 24:45, 46*. *ADRE August 1850, page 19.3*

2. The proclamation of the coming of the Lord has had the effect to start out ten virgins to meet the bridegroom. *Matthew 25:1*. *ADRE August 1850, page 19.4*

3. The first sketch in the history of their movements is, to go forth to meet the Bridegroom; but they are disappointed. The Bridegroom tarries, *Matthew 25:5*. This shows that the virgins looked for the Lord at a specified period, which was proclaimed by the faithful servant, and that period came without bringing the event they looked for, and they were left in doubt and uncertainty. *ADRE August 1850, page 19.5*

Have we now had this tarry? If the virgins were started out by the cry of '43, we must admit there has been. We ourselves have proclaimed this tarry, we published after '43, that *that* was the true tarry spoken of in *Habakkuk 2:1-4*. We proclaimed every where "though the vision tarry, wait for it." This was interwoven in every discourse, and so clear did we see it at that time, that the professed church and world saw the correctness of our reasoning, and hence we labored with the same success as before. Shall we now deny that there has been a tarrying time? - Be careful, dear friends. God will judge you out of your own mouth. ⁴Will not God judge, also, the writer of this article out of HIS own mouth? W. *ADRE August 1850, page 19.6*

4. The virgins during the tarry were to slumber and sleep. Has this been fulfilled? We can all remember full well the lethargy that began to steal over us, during this delay of our King, and when we heard definite time again we were ready to make the same objections to it as the world. Perhaps we recollect that some of us in order to get rid of the conclusion that the proclamation of the 10th day of the 7th month was the midnight cry, remarked that we were not asleep; but God laid his mighty hand upon us and we were humbled in the dust to confess to Him not only, but publicly to the world, that we had been indeed in a slumbering state, (see Advent publications of September and October.) We have then also had this state of the virgins accompanying the tarry, and marks it as the true tarry of the Bridegroom to the virgins. *ADRE August 1850, page 19.7*

5. There was to be a cry made at midnight, - "Behold the Bridegroom cometh, go ye out to meet him." *Matthew 25:6*. Has this been fulfilled? We present the following proof that this, the "true midnight cry," has been made. *ADRE August 1850, page 20.1*

(1.) We have certainly had a cry if not *the* cry and this cry bears all the characteristic marks of what *the* cry was to be. The cry was to be "Behold the Bridegroom cometh, go ye out to meet him." During the proclamation of the 10th day of the 7th month, this was the motto of our publications, and of our lips every where. *ADRE August 1850, page 20.2*

(2.) All that was to be produced by the midnight cry, was at that time effected - the virgins were to be aroused - this was fulfilled to the

letter - the cry awakened the virgins, aroused the professed church, and astounded the world; there has been nothing like it, since the preaching of the apostles. If we deny that the Midnight Cry has been made, we must also deny that there has been a tarry, for the tarry was to be cut short by the cry. We must also deny that we have slumbered and been awakened by a cry; and this we certainly cannot do. Will you, dear brother, deny that you consecrated yourself anew at this period and studied your Bible with new interest? - If you did, in the name of my Master, admit that *the cry*, the true midnight cry has been made, and God will bless your soul; the same joy will be experienced that you felt on the 10th. If you will not confess it, you will still grope along in darkness and unbelief. If we question that the cry has been made, the devil would have you begin to question the whole course we have traveled.*ADRE August 1850, page 20.3*

(3.) Under this cry, too, the foolish are to make a demand on the wise for oil. What was the character of our meetings during this time. They were solemn and serious. There were confessions, repentance and a humility that we never expected to see.*ADRE August 1850, page 20.4*

The wise were to say we have only enough for ourselves. Have we forgotten the feelings that were common to us at that time? We felt there was an individual work for us to do. We hardly thought we had enough oil for ourselves. Oh, can we so soon, dear friends, forget God's dealing with us? We must admit then that the cry the Lord told us would be made has been fulfilled, inasmuch as it has produced all the legitimate results of the true cry.*ADRE August 1850, page 20.5*

O. R. FASSETT.

B. MORLEY, in the Voice of Truth, for Feb. 19, 1845, says *ADRE August 1850, page 20.6*

"But here was an apparent failure in this theory: the Lord did not come in '43; hence many doubted its correctness, and some abandoned it altogether. But the humble Bible student had his faith greatly strengthened by this disappointment. He saw in it a most exact fulfillment of certain prophecies, which could not have been

fulfilled had the Lord come at the first point of time we expected him.*ADRE August 1850, page 20.7*

(1.) The vision could not have tarried.*ADRE August 1850, page 20.8*

(2.) The virgins could not have gone to sleep *after* they went out to meet the Bridegroom, unless he had tarried beyond the time they had reason to expect him.*ADRE August 1850, page 20.9*

(3.) The midnight cry could never have been made had the Lord come *before the "tarrying time;"* for there was no midnight to the virgins, neither could there have been, without first a delay of their Lord, the reason why they could not tell.*ADRE August 1850, page 20.10*

Hence our position up to the "tenth day," has been clearly foretold in the unerring word of the Lord. And since that eventful moment it has not been less clearly defined by the same infallible word.*ADRE August 1850, page 20.11*

We close with the following extract from the Advent Mirror, a valuable sheet recently published by brethren A. Hale and J. Turner, of Boston, Mass.*ADRE August 1850, page 20.12*

"Now we are prepared to ask. Does this parable give a history of the Adventists, or not? Did they not take their Bibles and go forth, expecting to meet the Lord in '43? Did they not then slumber and sleep? Have they not heard the cry, behold, the Bridegroom cometh, go ye out to meet him! and did they not then arise and trim their lamps? surely our history is a perfect fulfillment of the parable, and if so, they have their lamps now trimmed and burning, and are waiting their Lord's return from the wedding, or they have gone to buy.*ADRE August 1850, page 20.13*

If this is not our present position, then we have been wrong in every position behind us, for just such a path must be travelled by those who meet the Lord. If this is the position of the virgins, then the Lord may come at any moment, and must of necessity come quickly; but if this is not their position, the Lord cannot come till they arrive at just such a point."*ADRE August 1850, page 20.14*

JOSEPH MARSH, editor of the Voice of Truth, in the numbers for January, 1845, says -*ADRE August 1850, page 20.15*

“THE HARVEST. - We are doubtless near that auspicious hour when the harvest of the earth will be reaped, as described in *Revelation 14:14-16*. The history of God's people in this mortal state, as given in that chapter, before being glorified, is nearly complete. The everlasting gospel, as described, in *verses 6 and 7*, has been preached unto every nation, kindred, tongue, and people; saying with a loud voice, fear God, and give glory to him; for the hour of his judgment is come, and worship him that made heaven, and earth, and the sea, and the fountains of waters. No case can be more clearly demonstrated with facts than that this message has been borne to every nation and tongue under heaven, within a few past years, in the preaching of the coming of Christ in '43 or near at hand.*ADRE August 1850, page 21.1*

Through the medium of lectures and publications the sound has gone into all the earth, and the word unto the ends of the world.*ADRE August 1850, page 21.2*

The fall of Babylon, as described in *verse 8*, has been proclaimed throughout the length and breadth of the land. The spiritual death, and the deep corruption of the churches, which constitute Babylon, together with her own often repeated lamentations and acknowledgements, and the fact that God's people have actually come out of her, prove beyond all contradiction, that this message has been given and had its effect. This work is done. This angel has flown. Babylon, the nominal church, is fallen. God's people have come out of her. She is now the “synagogue of Satan.” *Revelation 3:9*. The habitation of devils, and the hold of every foul spirit, and cage of every unclean and hateful bird. *Revelation 18:2*.*ADRE August 1850, page 21.3*

‘GREAT SPIRITUAL DEARTH.*ADRE August 1850, page 21.4*

“It is a lamentable fact, from which we cannot shut our eyes, that the churches of this country are now suffering severely on account of the great dearth, almost universally complained of. We have never witnessed such a general declension of religion as at the present. Truly the church should awake and search into the cause

of this affliction: for an affliction every one that loves Zion must view it. - When we call to mind how “few and far between,” cases of true conversion are, and the almost unparalleled impertinence and hardness of sinners, we almost involuntarily exclaim, “has God forgotten to be gracious?” Or, is the door of mercy closed?*ADRE August 1850, page 21.5*

“Look again, and behold the spirit of the world, how it prevails in the church. Where is the pious man who has not been made to sigh on account of these abominations in the midst of us? Who is that man in the political crowd whose voice is heard above the rest, and who is foremost in carrying torchlights, bellowing at the top of his voice? O, he is a christian! perhaps a class-leader or exhorter. Who is that lady dressed in the most ridiculous fashion, *muffled* and *bustled* as if nature had deformed her? O! she is a follower and *imitator* of the *humble* Jesus! O, shame! where is thy blush? This is no uncommon picture, I assure you. Would to God it was. My heart is pained within me while I write. - *Circleville, Ohio, Religious Telescope.*”*ADRE August 1850, page 21.6*

With such testimony as this, and coming from the source it does, who can longer doubt that the harvest of the earth is ripe? The evils referred to above are not confined to the neighborhood of Circleville; they are seen and felt in as great or more alarming degree throughout the land and entire world. The sickle will soon be thrust in. O prepare to be gathered into the garner of the Lord. - *Ed.ADRE August 1850, page 21.7*

“VOICE OF THE FOURTH ANGEL. - This is the title of a small but valuable sheet just published by Brn J. B. Cook and J. D. Pickands, at Cleveland, Ohio. The object is to show that our present position is that of prayer; and that when the saints in spirit, and with the understanding, cry day and night for the Lord to thrust in his sickle, the harvest of the earth will be gathered. We design to give their arguments at length as soon as some other matter is disposed of. The following note is all we have room to insert now.*ADRE August 1850, page 21.8*

“THE BIBLE A ‘LAMP TO OUR FEET.’ - Many ask ‘why did you not see that the vision of the fourth angel must be fulfilled?’”*ADRE*

August 1850, page 21.9

“ANSWER. - We had not then got up to it. A lamp shines on that part of our path where we need to step next. It shines on and is a light to our feet only as we advance. ‘We have a more sure word of prophecy to which we do well to take heed as unto a light that shineth in a dark place, till the day dawn.’*ADRE August 1850, page 21.10*

“By the light of God’s word we are to walk; because we are in a dark world. Moral darkness now shrouds our path. Dangers beset us, and we are strictly charged to “watch,” with our lamps trimmed and burning; especially as we draw near the end of the way. By watching we saw the apparent termination of the prophetic periods; we took heed and came right on. Then, watching still, we saw the tarrying time; and on we stepped, crying in a loud clear tone, to tell all just what the lamp showed us. Next we saw the 7th month. Ten thousand voices swelled on the breeze as we advanced to meet him. - ‘Behold the Bridegroom cometh.’*ADRE August 1850, page 21.11*

“Br. Barry is with us, constantly looking, and fervently praying for the harvest of the earth to be reaped. Br. Mansfield has just left for Lewiston, strong in the same faith.*ADRE August 1850, page 21.12*

“Br. E. R. Pinney, Seneca Falls, Dec. 30, writes, “I leave this evening for Ithaca. I am inclined to the opinion that our campaign is a short one, and we should be up and doing. I think Bro. Pickands’ cry is the true light, and I go out to give it in connection with Esdras.”*ADRE August 1850, page 21.13*

These leading men, Marsh, Pinney, Mansfield, Pickands, Cook and many others, were certainly in an error in giving the fourth angel’s message, *Revelation 14:14, 15*, in 1845, for they had not given the third angel’s message, in *verses 9-12*. But in taking that position they acknowledged a very important fact, that *Revelation 14:6-18*, contains, to use Elder Marsh’s own words, “the history of God’s people in this mortal state,” “before being glorified.”*ADRE August 1850, page 21.14*

It is universally admitted, that the flying angel of *verses 6 and 7*,

represents the advent message to the church and world. If this position is correct, and no advent believer will doubt it, then it follows of necessity that the angels that “FOLLOWED also represent so many distinct messages of holy truth, to be proclaimed prior to the second advent. This natural, plain and correct position was taken by these leading men in 1845, and we defy them to show us where their position in this respect, was incorrect. We know that it was a correct position, and therefore hold it fast.*ADRE August 1850, page 22.1*

The above named persons erred in taking the ground that the second and third angels were fulfilled when the advent people left the churches in 1844. We all know that there were not two distinct messages then given relative to the condition of the churches and the importance of God’s people leaving them; no, it was all embraced in one message. Every sermon preached or printed embrace not only the fallen condition of those bodies, but the call “Come out of her my people.” It was the second angel’s message. The time had not then come for us to see the third message; that was reserved for the saints in their trying, waiting time, since the autumn of 1844.*ADRE August 1850, page 22.2*

We thought that the last mark of the Beast was gone from us when we left the church, but how mistaken! We were still observing the first day of the week, as a sanctified day of rest, without one text of scripture to sustain us in so doing, no not one. If there is scripture testimony for Sunday keeping, will some one be kind enough to show it? History is plain, and the bible is plain, that the Sunday sabbath is purely a child of Papacy. It is THE MARK OF THE BEAST mentioned in the third angel’s message. The second angel called us out from the bondage of the churches, where we are now free, and can hear and obey the message of the third angel, and exchange the mark of the Beast for the Sabbath of the Lord our God. Happy exchange, indeed, to give up an institution of the Beast, for a sanctified, hallowed and blessed institution of Jehovah, as old as the world. See *Genesis 2:2, 3.ADRE August 1850, page 22.3*

For holding this view, and for giving the third angel’s message, we are published to the world, by advent papers and preachers, as

fanatics and heretics. But one thing is certain, that those who gave the fourth angel's message five years ago, should be the last to charge us with heresy and fanaticism for giving the message of the third angel in 1850.*ADRE August 1850, page 22.4*

They preached that the harvest of the earth was then "RIPE," and were praying, not for sinners, but that the harvest might be reaped. That was a SHUT DOOR of the closest kind; for by it all those who have not come under the direct influence of the advent doctrine were shut out. We do not believe that the harvest of the earth is ripe yet; no, it will take the third angel's message to draw the line, and cause the final decision. During this message, the scattered children of the Lord, who have not rejected the former messages, may come to the light of truth, and be sealed with the seal of the living God. Some such, who were not brought directly under the influence of the "everlasting gospel," are now coming into the clear light of the third angel's message. Praise the name of the Lord.*ADRE August 1850, page 22.5*

EXTRACTS RELATING TO THE CHURCHES, AND CHURCH ORGANIZATION

JWe

Eld. Marsh, in the Voice of Truth for May 7, 1845, under the head, GIVE US A KING, says:*ADRE August 1850, page 22.6*

"While Israel obeyed God he defended and blessed them; but when they desired a king like the surrounding nations, and said, "Give us a king," God departed from them, or suffered them to follow their own wisdom; and the result was, a yoke of oppression was laid upon their necks by their king, who was given to them "in wrath and taken away in anger."*ADRE August 1850, page 22.7*

While the primitive church stood upon the foundation laid by Christ, obeyed his law, and followed him, they were humble, prosperous and happy; but when they began to lay other foundations, adopt other laws, and follow other leaders, the glory departed from them: they committed fornication with the kings of the earth, and soon constituted the "mother" whom John saw seated on the scarlet colored beast, drunk with the blood of the saints.*ADRE August*

1850, page 22.8

While the seceding sects were young, humble and submitted to Christ and his word, they were blessed, and proved a blessing to the church and the world; but when they patterned after the “mother of harlots,” they, like her, “committed fornication,” and became identified with mystery Babylon, that great city which reigneth over the kings of the earth.*ADRE August 1850, page 22.9*

From this fallen city, brethren, we have fled, in obedience to the command, “COME OUT OF HER.” Let us not go back to her polluted temples, nor build one of *our own* after any of her patterns. Obey Christ and his word, and you have nothing to fear; but if you depart from him, like the examples before us, he will cast us off forever.”*ADRE August 1850, page 22.10*

In the Voice of Truth for May 21, 1845, Eld. Marsh says:*ADRE August 1850, page 23.1*

“Finally, we object to the doings of the Albany Conference, because the proceedings as a whole, look like forming a new sect, under a sectarian name, instead of *coming to the order* of the New Testament, under the name there given to the true church. It looks like laying plans of our own devising to be acted upon in the *future* when we have in our possession the perfect economy of the Lord, by which we should be guided, and when we profess to be looking for his coming every hour.”*ADRE August 1850, page 23.2*

Edwin Burnham, in a letter to Eld. Marsh, says:*ADRE August 1850, page 23.3*

“I am glad and rejoice in the stand you have taken in relation to the existence of creeds, etc. O, my brother, that is the simplicity of the gospel. Can we for one moment suppose it is a time now to be fixing up a creed for years, or even months, to come? Is this our faith? O I cannot, I cannot - I must not. What! the advent people have a creed? What! the advent people organize into a sect? O, brethren, do let us be consistent. Did not our enemies tell us that after our time passed - if it did pass - we should organize into a sect? What did we answer them? You who are disposed to organize and have a creed, answer it. Is Agag dead? are all the

Amelikites dead? is all the spoil destroyed? Then what means the bleating of these sheep, and the lowing of these oxen from Albany? See 1st Sam.xvth chap. - Let us remember three things and overcome them. 1. The beast. 2. His mark. 3. The number of his name. Here is the PATIENCE and FAITH of the saints. Let the Gentile princes exercise their dictation, but let us not be so. Love as dear brethren, be kind, be affectionate. Little children, love one another.'ADRE August 1850, page 23.4

“Let those who are acquainted with Edwin Burnham’s present position and course, compare it with the above, and then judge who has departed from the “simplicity of the gospel,” and the pure meek spirit of the original advent faith; those who stand aloof from the “Advent Church,” or Edwin Burnham, who is laboring to build up this new sect.ADRE August 1850, page 23.5

Those whose lamps have not gone out can see, and will see that those who have rejected the present truth, have departed from the simplicity of the advent faith, and have not the sweet spirit that attended the proclamation of the first and second angel’s messages, and which called forth these living testimonies from the leaders in the holy advent cause.ADRE August 1850, page 23.6

We hope and pray that these testimonies may inspire the hearts of God’s dear children with stronger faith and brighter hope, while they obey the divine injunction - “call to remembrance the former days.” W.ADRE August 1850, page 23.7

THE DOCTRINE OF PROVIDENCE

JWe

BY J. B. COOK.

“Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny

before my Father, which is in heaven. *Matthew 10:29-33.ADRE August 1850, page 23.8*

The Blessed Redeemer informs us, in this connection, what his servants may expect from this world. "Ye shall be hated of all men, for my name's sake." "If they have called the Master of the house Beelzebub, how much more, them of his household." Fear them not, however, for their agency is limited to this world - to the body. Nothing that befalls you is beneath my notice, - Nothing you suffer is overlooked. No sacrifice will be unrewarded. A prophet's and a righteous man's reward may be yours; because those who receive them as such, obtain their reward, and "whosoever shall give, to drink, unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, *he shall in no wise* lose his reward." *ver. 41, 42.ADRE August 1850, page 23.9*

Every thing as important as your murder, or as minute as the falling of a sparrow, or the pulling of a hair from your head, by the wicked, occurs by the direction, or permission of Providence. Nothing that befalls you shall occur "without your Father." "Whosoever, therefore, believes this, and will lose his life for my sake, shall find it." Whosoever, in view of opposition and reproach, will fearlessly "confess me before men," I will own and honor, "before my Father, in heaven." *ADRE August 1850, page 23.10*

We have here, a most impressive statement of the doctrine of Divine Providence, and Divine guidance; for nothing less important than the numbering of the hairs of their heads, can well be conceived. The assurance is adapted to encourage faith, and dissipate all fear of erring man. *ADRE August 1850, page 23.11*

This doctrine of Providence seems to be apprehended by but few. I do not say that few comprehend the stupendous scheme and scope of Providence. This is clear; for finite cannot comprehend the infinite. The creature cannot attain to the lofty reach of the Creator's purpose, but I mean to say that few understand, by faith, the scriptural doctrine of Providence. It is no more necessary for us to grasp the boundless plan of Providence, in order to believe, than it is to comprehend the infinite God, in order to believe in God. "It is high as heaven, what can we know, deeper than hell what can we

do, the measure thereof is longer than the earth and broader than the sea.” We may, however, believe in God, and in his Providence; we may see that part of the ways of God which belongs to our time, and concerns our duty and destiny. It is ruinous, not thus to believe.*ADRE August 1850, page 23.12*

There are fewer still who have any just appreciation of the revealed object of God’s Providence. It is, in its loftiest range and minutest supervision, to carry forward and carry out the purpose of Jehovah. *Ephesians 1:9, 10*. Having made known unto us the mystery of His will - that in the dispensation of the fullness of times, He might gather together in one, all things in Christ.*ADRE August 1850, page 24.1*

Divine Providence is Divine oversight - Divine care, or administration over this and other worlds - angels, men and devils. Its object is to lay every creature and every agency under contribution to his all comprehending purpose. Like a mighty flood (in one point) it comprehends all, unites the past with the present, and the present with the future; and bears all forward toward the consummation - making each and every event “work together for good to them who love God.” The channel in which this mighty, ever heaving tide of cause and effect, purpose and accomplishment flows, is the “sure word of prophecy.” Prophetic truth is the track on which Jehovah’s providential chariot has ever rolled. - On this track it will roll, till it reaches the grand depot. By taking heed to the “sure word of prophecy,” we may see in what direction God is driving his (to most men) dreadful agencies; and toward what grand consummation, his plan of Providence is tending. By watching, in the light of revealed truth, for the intermediate objects on the way to the consummation, we may know how many we have past, and how few we have yet to pass. If we had not passed all the great kingdoms, save the closing scenes of the last, - the first Advent, - the apostacy, - the rush “to and fro” with increase of “knowledge” which was to characterize “the time of the end,” - the series of “signs” by which we may “*know*” our Lord is nigh, - the preaching of the faithful and the unfaithful servant, - the going forth, the tarrying, and the subsequent midnight cry, then they are yet to come; but if these events are matters of historic record, then we cannot, in the light of reason or revelation, look for them amid the developments

of future prophetic fulfillment.*ADRE August 1850, page 24.2*

Prophecy is history in advance. History is the record of prophecy fulfilled. All the great kingdoms of the earth, with their greatest changes, - the first Advent and the vicissitudes of the Christian church, were sketched out by the pencil of prophecy, about twenty hundred years ago, but now, all authentic history testifies to the fact that we have in the progress of Providence, passed Babylon, Persia, Greece and Rome, - the first Advent, and the predicted revolutions of the fourth empire, save one, which terminates its dreadful career. Thus all history, as well as scripture, proves the declaration of the prophet of God. *“Surely the Lord will do nothing, but he revealeth his secrets to his servants the prophets.”* He unscales the prophet’s eye, and opens to his view coming events. The historian sits to record them as they occur. Providence never mistakes, nor wheels round, to roll by the predicted event the second time. No, when the event has been recorded, it is, like the Deluge, in the past. There is no second series of the four great empires, - no second first Advent, nor time of the end nor midnight cry. *“As for God, his way is perfect,”* therefore he never mends his ways. He fulfills his word at once, and it is done forever. The prophetic sketch is sketched correctly. All the events of history harmonize with it. In the order of sequence, in time and manner, they all transpire as pencilled by prophecy. The history of those nations which come within the range of prophetic vision, attests the truth of the scriptural doctrine of Providence. The heathen, and all our race are comprehended within the range of those prophecies which relate to the consummation, but up to that period, prophecy, more immediately, if not entirely, relates to those nations whose history is connected with God’s people.*ADRE August 1850, page 24.3*

1. We will take a brief survey of the field and scope of Prophecy. This is the theatre of Providence and the theme of history. The grand, the parent prophecy, the germ of Jehovah’s revealed purpose, the mother text is in *Genesis 3:15*. The seed of the woman shall bruise the head of the serpent - crush his power. In the more full expression of this prophetic truth, it is affirmed that: “for this purpose was the Son of God manifested, that he might destroy the works of the Devil.” Redeem this world from sin and the curse, and

fill it with glory and God. When "Death and him that has the power of death" will have been destroyed, not a scrap left. When all corruption shall have fled into hell to be forgotten, and every *creature* in earth and heaven, and under the earth shall join in the song of salvation, then all will be "very good," as God made it, God will again dwell with men, and they will be immortal.*ADRE August 1850, page 24.4*

Though God gave his fallen creature man, this assurance of triumph over the tempter, and a typical service called sacrifice, to embody the great truth in their worship, so that none could worship but by calling the promised deliverer to mind; yet, in process of time, all had corrupted their way, save one man. The Deluge then, became a means essential to the attainment of the end, which God had revealed. To prevent the universal putrefaction and perdition of the race - to counteract the tempter and prevent his triumph, Jehovah poured a flood around the world to wash it of its pollution.*ADRE August 1850, page 25.1*

Then again, after the flood, when mankind forgot alike God's judgments and promises and claims; and under the guidance of Satan were tending to the same state with that of the inhabitants of the old world, it became necessary for God to interpose. Having pledged himself not to allow another deluge, he gave up most of the world to their chosen way, - to fear and serve the Devil, their chosen god; hence they do not come within the range of prophecy, except for destruction. God Almighty chose Abraham his friend and servant. He separated him from the mass of mankind, to be the head of his household, - the household of faith. The ordinance of circumcision, was the token, and the memorial of their separation to be God's peculiar people. Their sojourn in, and deliverance from Egypt - their miraculous preservation in the wilderness - their wonderful history in Canaan, in which God seems ever to have his eye on his promise and pledge to Abraham, - their dispersion and otherwise unaccountable preservation to this day, according to prophecy, proves, that there is a Providence. A special, as well as general supervision which God extends over the affairs of men. The Divine plan, as sketched out in prophecy, touching the first Advent, the revolutions in the Roman empire, the apostacy, and the changes in the Christian church, is fully sustained by the records of

Providence. The field of prophecy has been the theatre of Providence.*ADRE August 1850, page 25.2*

The prophecy may be regarded as a *conception* of the specified event. Then the watchful eye of God is ever extended over it. His fostering hand cherishes the embryo till "the set time," then every event, as minute as the falling of a sparrow, and everything as vast as the dissolution of an empire, or the destruction of the world, will, by the direction of Providence, concur to give *it birth*. *To such events, there are no abortions*. No counterfeit fulfillments. They are absolutely unique in their character. Each predicted event down the entire track of Providence, is as peculiar and as distinct from every other, as are the four great empires - as the first Advent from the Second. We can no more *confound them*, (though we may be ourselves confused) than we can confound the earth with *its* central Sun - or the Deluge with the final conflagration. Such is the astonishing precision of the prophetic chart. Such the wonderful accuracy with which Providence fulfills the minutest touch of the prophetic pencil. "Are not two sparrows sold for a farthing? Yet not one of them shall fall on the ground without your Father." "Fear not, therefore," ye willing servants of the Most High. God's plan does not contemplate the giving of you up to the delusion of the Devil. "*Ye are of more value than many sparrows.*" "But thou, Israel, art *my* servant, Jacob whom I have chosen. The seed of Abraham, my friend, I have chosen thee, and shall not cast thee away. Fear thou not, for I am with thee." *Isaiah 41:8*. Who as I, shall call, and declare it, and set it in order for me, since I appointed the ancient people? The things *that are coming*, and shall come, let them shew unto them. Fear ye not, neither be afraid; have not I told thee from that time, and declared it? - Ye are *even my witnesses*. Is there a God beside me? No, for even Jehovah himself says that He does not know of any. *Isaiah 44:7-8*. The prophet, in harmony with the great Teacher, Messiah, teaches us not to fear earth or hell; but to fear Him who "hath set in order," and told what is coming and shall come. Those who declare the truth of prophecy and shew its harmony with history and passing events are God's "witnesses." We testify His existence and point to the evidence of His ever present Providence, in what "is coming and shall come." We delight to recognise his all comprehending agency. We "leap with joy," when, with this evidence that we are his witnesses, we hear Him saying

“Fear not.” - “The very hairs of your heads are all numbered.” Such are brethren to Paul “not in darkness.” They having got, can give “meat in due season.” Having Christ, they can confess him “before men.” *ADRE August 1850, page 25.3*

Those who know not God, either in his prophecy or Providence, are not his “witnesses.” They cannot be the “Israel” whom Jehovah cheers on to achieve the victories of faith. Such may tremble for their reputation, vie with Jesuits in their energy and policy to get the “honor that cometh from men;” but he “who is not with me is against me,” saith Jesus. The Jews 1800 years since could not deny the facts occurring around them, nor durst they deny the prophecies; but they denied that the facts in the life of Jesus fulfilled prophecy. Thus they were not God’s “witnesses.” The few despised disciples who saw the hand of Providence fulfilling prophecy, were God’s witnesses. Messiah assured *them* that they had nothing to fear from death or Devils.” *John 10:28*. That people who would not believe both prophecy and Providence, had rejected all the light God gives to sustain faith. Then they were in his way, and the wheels of Providence must either stop, or they be crushed by its onward revolutions. Just so now. The professing churches having taken their stand, denying that Providence is fulfilling prophecy, connected with the second Advent, (though they can neither deny the prophecies of such events, nor the facts of their occurrence) must and will perish, as did the Jewish nation. All the evidence which God grants is given, when history testifies the truth of prophecy; consequently, if that be denied, Christ is denied, and “wrath to the utmost” will come on those who had till then, been his acknowledged people. By how much the Christian church has had greater light than the Jewish, by so much is their guilt greater, and their revealed damnation more dreadful. *Matthew 24:51; 1 Thessalonians 5:3; 2 Thessalonians 2:10-12. ADRE August 1850, page 25.4*

Professing Adventists have no dispensation in their favor, but must see their flagrant folly, if they recognize prophetic fulfillment up to a certain point in our history, and then deny it in those events which are most manifestly, in time, order of sequence, and manner of occurrence, just what Jesus predicted. This was the sin of the Jews at the first Advent. They saw and confessed both prophecy and

Providence, up to their own age, and history. This, the folly of the Protestant church, they recognise both down to this generation; but from that point they seem blind as bats in the day time. Now shall Adventists come on, be witnesses for God, and “confess” Christ only up to ’43? *Did either prophecy or Providence stop there?* Or has Satan steered the ship over the shoals, at the tarrying, - up the falls of the 7th month, giving out a false midnight cry, and a mistaken clamor as he shoved through “the shut door,” and got the whole of his crew where they cannot hear, or much regard, the evidence of opening Judgment! It may be very convenient to say that Satan has the helm; but that, damned the Pharisees. It has left the churches, like the mountains of Gilboa, on which there was neither rain nor dew. It must be ruin to every such soul; “for whosoever shall deny me before men,” saith Christ, “him will I also deny before my Father who is in heaven.” O Lord we will “confess” thee in thy Providence, and when predicted events occur, we will, by thy grace, *witness for thee*. Amen! *ADRE August 1850, page 26.1*

II. The doctrine as we find it in the scriptures should be distinctly stated in order to be correctly conceived. The doctrine is that THERE ARE NO** AGENCIES ADEQUATE TO** GIVE BIRTH TO** PREDICTED EVENTS, SAVE SUCH AS GOD EMPLOY *consequently when they occur, we may know without a doubt, not only that they are a fulfillment, but also that God has done it.* *ADRE August 1850, page 26.2*

The Jews said that the wonders they saw were wrought by Beelzebub. The church affirms that the advent movement “is of the devil.” Some “adventists” who would not venture to say that Satan guided those who preached the hour of God’s judgment in ’43, and the midnight cry in the autumn of ’44; yet they do not confess Christ - his word or Providence in it. Now we may as well be candid; acknowledge the Providence of God in it, or deny it. If the Arch Apostate be allowed, at the predicted time, and in the recorded connection of events, to get up a counterfeit fulfillment, then what ground is left for faith? We may never be confident that the word of God is being, or has been fulfilled: consequently unbelief may not be sinful. Nay, why would it not be praise worthy? It is both rational and *right*, to doubt, where there is good reason for doubting, as

rational and right as to believe where there is reason, to believe. But we maintain, with all our might and mind, that there is not in the scriptural doctrine of Providence any ground at all, for doubt. When the most unimportant events transpired in the life of Jesus, according to prophecy, they were recognized as *the fulfillment*. Taken together, they were regarded as proof positive, that Providence had put its broad seal on his Messiahship. - The time and circumstances were not, however, more correctly sketched than is the time of the second Advent, or the events which immediately precede and introduce it. *ADRE August 1850, page 26.3*

If the events referred to have been witnessed, even though they be as unimportant in human esteem as the parting of our Saviour's raiment, or his burial in a rich man's tomb, it is the fulfillment of the prophecy. God in his providence has done it. We have got beyond those way marks on the prophetic track. They can never be witnessed again; God's word is the truth - the truth is the agreement between his word and the event, as brought out in Providence. If the word names it but once, and Providence produces it, or allows it, twice; then there is not an agreement. Should Providence grow "slack as some count slackness," let Satan get the start and counterfeit the event, agreement would not exist; because the prophetic word notices *no counterfeit*, with the genuine event. But we affirm on the highest and best authority, God's "*word IS TRUTH*." The events of Providence must agree. There will be no repetitions, or false fulfillments, where none are specified. When a predicted event occurs it is genuine. We are bound to believe "without doubt or wavering." There is an ease, a naturalness, a Divinity about them, which walls off all cause of doubt. It is true doubts arise, but they spring from a source entirely disconnected from the prophetic fulfillment, - from the heart. *ADRE August 1850, page 26.4*

Let us illustrate by several recorded events, in which the principle, or doctrine, as stated, must be acknowledged, just as far as the Bible is allowed to be true. *ADRE August 1850, page 27.1*

1. We notice the creatures, "of every kind," which went into the ark with Noah. The Patriarch was told, yet seven days I will cause it to

rain on the earth. "Come thou and all thy house into the Ark. Of every clean beast *thou shalt take* to thee by sevens. Of fowls also, of the air, by sevens, the male and his female, to keep seed alive upon the earth." This was the plan revealed 120 years before; but did Noah set traps to catch the birds? Did he make yokes, and harness, for the mighty lion and his mate, and other creatures of less strength, but greater fierceness and rapacity? No, no, that would have been a greater labor than to have erected the Ark!! THEY CAME, and "went in two and two unto Noah, into the ark, the male and his female, as God commanded Noah." They seemed to have come in one day; because "the waters of the flood were upon the earth," after seven days. Their entrance was as *natural as that of Noah himself*. They came spontaneously like the subsequent descending flood. This event was as great a miracle as the Deluge, and was adapted to sustain and settle the faith of Noah's family. They had no fears that the old ship would founder, or spring a leak after that. There was Jehovah's hand. The event occurred *at the right time*. God's Providence concurred with Noah to fulfill his word. That cannot be counterfeited. *ADRE August 1850, page 27.2*

2. Joseph was informed by God that his brethren who hated him should do him reverence. *Genesis 37:1-9*. As they were, in vision, binding sheaves in the field, his sheaf stood up, and theirs stood around doing obeisance to it. Now this, and another dream, were accomplished in a way that no mortal could have imagined. The Devil did not dream how it could be done - much less counterfeit it. The brethren must find the pasture short, as far as Dothan, where the Ishmaelitic caravan was to pass on their way into Egypt. Joseph must, in order to obey his father go to Dothan; and the caravan come, *just in time* to take him from the murderous hands of his brethren. Then all the events clear down to the seven years of plenty, and the seven years of famine, which reached to Canaan and compelled the sons of Jacob to go down into Egypt and bow to "the Lord of the land," occurred in Providence, as if they were so many means to accomplish the end, - fill out the prophetic sketch. The date, name and circumstances, guard this event, and defy all attempts to counterfeit it. Like most events of prophecy, this in the fulfillment, complicated and apparently counter, as were many of its parts, does not stand isolated. Its admirable parts are themselves but a part of God's great plan of Providence - a few links in the

golden chain which then connected the past with the present, and stretched on in its influence, into the future. It was all comprehended in the prophecy made to Abraham, concerning his prosperity. Joseph's history was to previous prophecy, as the woof to the warp.*ADRE August 1850, page 27.3*

3. The deliverance of Israel from Egypt furnishes a striking illustration of the doctrine of a special Providence. Moses was not murdered according to Pharaoh's decree; but nourished by his own mother. Nay, the author of the decree or his daughter, *paid her wages for her maternal caresses*.*ADRE August 1850, page 27.4*

The elevation of David to the throne of Israel, and the entire history of that nation, proves clearly the doctrine stated, that there are no agencies adequate to fulfill prophecy, save such as God employs. *Isaiah 44:24 to 45:4*. When a predicted event does occur, we may know that it is a fulfillment of the prediction, and that God's Providence has interposed for its fulfillment. To such events there are no seconds, any more than a second birth, or baptism, or burial of Messiah. The chariot of Providence rolls by. The event looms up with God's seal impressed on it. It never recurs.*ADRE August 1850, page 27.5*

An apparent exception may be suggested, from the false christs, that have appeared; but on reflection it must be seen, that they are themselves a verification of the doctrine, because they come within the range of prophecy. Their appearance must be found in history, the record of Providence.*ADRE August 1850, page 27.6*

III. Let us notice the more important reflections suggested by this subject.*ADRE August 1850, page 28.1*

1. God has magnified *his word above all his name*; therefore all the leading events recorded in the history of the world, have occurred as to time, circumstance and connection with the past and the future, according to God's word. Nothing which comes in competition with that word can stand before it. No, not even though it bear God's name. Jerusalem, the Temple and the chosen seed, must *perish*, sooner than a "jot or tittle" of the word should fail. Those attributes of wisdom and goodness and justice and mercy and power which have secured a fulfillment of the "sure word" thus

far, are all pledged to accomplish every minute, or grand prophecy relating to the consummation. *God in his word specifies each event. His people drink in the Spirit by believing the word - they yield themselves up to his guidance, and the Providence of God concurs, then the event transpires.* There will be nothing in all time like it. Should any combination of agencies attempt a fulfillment, it would be, like the false christs, out of the predicted time, and out against all the arrangements of Providence; hence, they could not succeed. The prophecy relating to the Turks is an instance of the steady purpose of Providence, to allow no agencies to impede his purpose. In their rise they prevailed in spite of all crusaders and all christendom. Then at the expiration of their appointed time, they decline, though all the great Christian powers are in unholy league to sustain them. It is then, clear as scripture fulfilled can make it, that there are no agencies which can counterfeit or derange the progressive fulfillment of the prophetic word. When the time arrives, each predicted event appears; and God's Providence *must be recognized in it*, or we be convicted as, so far, infidels. *ADRE August 1850, page 28.2*

2. Many "confess" the Divine hand in the scores of prophecies, fulfilled at the first Advent of Jesus; but they imagine that he will not be very exact in honoring the predictions, or teachings of his Son relative to the second. They forget that God's word is but the second edition of himself, - identified with himself, - the transcript of his own mind. He must, to "honor his word above all his name," maintain it, though it require the ruin of the professing church, or the dissolution of the world. We may begin with a series commencing two thousand four hundred years ago, - and come down the track of prophecy. We find the four kingdoms, the first Advent. The apostacy, the taking away of his dominion. The progress of "knowledge" in "the time of the end," the signs in "this generation" which shall not pass till all be fulfilled, the preaching of the faithful and unfaithful servants. The going forth to meet the Lord, in the light of the prophetic periods, and the fulfilled signs of his coming, - the subsequent tarrying, the midnight cry, and the clamor about "the door," and the going without the camp, bearing his reproach, have transpired in the time, order and manner, in which they are noted on the prophetic page. *ADRE August 1850, page 28.3*

Let us mark the series in the parable, *Matthew 25:1-10*. The preaching of the time, and the signs, *was sustained by most marked interpositions of Providence*. The earthquake, which rocked half the earth. The comet's trail extending across half the heavens. - "The fearful sights and great signs from heaven." "Signs in the Sun, and in the moon and in the stars." "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." This was the class of predicted events, which filled the press, arrested the public mind and forced the conviction on multitudes, that something dreadful was at hand. This class of events greatly confirmed believers in their *going forth* "to meet the Bridegroom." Learned ministers and learned unbelievers confessed the plausibility of our scriptural argument. The unlearned and unreflecting could see the natural signs, and feel the beating of the public pulse. Thousands and tens of thousands trembled, though unconverted still. The mass of mind was, to say the least, as much affected, as 1800 years since, by the interposition of Providence to bring out the day of Pentecost, "according to the scriptures." Now Mark! *Some body, or some thing, did these things, at the time specified "in the vision" written on tables*. It was a freak of nature, - chance "mesmerism, human influence," the Devil, or else in accordance with predictions of Jesus. If the last, then we had the right time. God put his broad seal on it. We did "understand" the periods. The vision did "speak and not lie." Amen! This providential interposition did not take place in '42 nor in '44; but *in that very year to which the prophetic times pointed. In the year when "the virgins took their lamps and went forth to meet the Bridegroom."* It was in 1843. Amen. *ADRE August 1850, page 28.4*

Then during the tarrying, which occurred against our will, the midnight cry was raised. We echoed, "Behold the Bridegroom cometh, go ye out to meet him." From the periods, tarrying, and the types, we concluded that "the set time," was the 10th day of the 7th month. The scriptural argument was convincing, that the day of Atonement, the set time for cleansing the typical sanctuary, was *the* time, to expect the Antitype of all those rights. Then, those who are characterized in the promise of God as his people, those who, like servants were waiting for their Lord, who looked for and *loved* the appearing of Jesus, yielded themselves up to the scriptural argument. They found the Spirit and the Providence of God

concurring most manifestly to give the midnight cry. - Amid the signs of these last days, nothing like this occurred till after the tarrying. Nothing like it has occurred since. The cry was given at the *right time*, so far as could be ascertained by a prayerful, critical study of the word. It came in the *right place*, in the series of prophetic fulfillment. The preceding and accompanying circumstances of Providence, favored the mighty spiritual movement among believers, and the cry was borne on every breeze, till it reached and arrested every ear. *The leading events in the parable have become history*, as really as any that are found in the prophetic track of Providence. I know that it is an easy matter to "deny" Christ, or he would not have been denied, when He, himself was the preacher, and Providence the expounder; but these events are certainly as important as the place of Messiah's birth, - his going into Jerusalem in triumph, or being buried without a "bone broken." They have all the marks of God on them that you find on those, which have been witnessed, in other ages of prophetic fulfillment; and seeing a sparrow does not fall to the ground "*without our Father*," these did not transpire, but under the direction of His Providence, to fulfill his word;" because that "*cannot be broken*," either by chance, or mesmerism, or Satan.*ADRE August 1850, page 28.5*

My brethren, let us confess Christ's truth in the Parable, confess Providential agency in the corresponding events, as they have transpired before our eyes. Come what will, deny who may, let us be witnesses for our God and Saviour. He "set in order" and "declared" this series of events. I confess a perfect fulfillment. Amen.*ADRE August 1850, page 29.1*

3. By the "word of God, quick and powerful," in the Midnight cry, we were cut down as the harvest. True, we are in "the field," which "is the world;" and the breaking up, with the varied trials about the shut door, may complete the threshing and winnowing, as taught in the figurative harvest. Astonishing! how the chaff flew!*ADRE August 1850, page 29.2*

Now, whatever Jesus meant, here is something like it. My concern is to be found among the wheat. I dare not deny the grace of our God which I have enjoyed, - dare not deny that His word, more

stable than the world, means something; especially when expounded, and the exposition written out, by the finger of Providence.*ADRE August 1850, page 29.3*

4. Those who deny that God has fulfilled his word in the Advent movement, might be compelled to deny his agency in the whole series of prophetic fulfillment, back to the time of Cain's fulfilled curse, and driven off beyond infidelity, into Atheism! They would have us not only Infidels, but absolute Atheists. Infidels "confess" God's Providence. These would have us deny it.*ADRE August 1850, page 29.4*

It is, however, as irrational as unscriptural, for the preaching of the hour of God's Judgment, and the midnight cry did not require the slow process of "the societies," sending out their salaried slave-like, lazy agents. It was done naturally, spontaneously and successfully, like the entrance of the lion, the leopard and other creatures, with their mates into the Ark with Noah, - with an ease and naturalness, which has ever characterized prophetic fulfillment. Joseph's brethren did him obeisance, willingly.*ADRE August 1850, page 29.5*

We are now in our Advent experience, where Noah was after the animals entered the Ark. This Divine interposition was to him *the crowning testimony!* He knew that God was with him, and this was security enough for faith. So the predicted events, occurring in the Advent movement, *prove the presence of God by a special Providence.* We "confess" the promised presence and agency of Him, who confirmed Noah's faith, by interposing to fulfill his word. We know that our God, who has guided, will guide those who concur with his Providence to fulfill his word, connected with the Advent of Christ, *into the kingdom.* Doubts to the winds now. Hallelujah!*ADRE August 1850, page 29.6*

5. Some, however, object to the idea that God has any direct or determining agency in these recent events, because those who believe and concur are unknown to fame or philosophy. They seem to imagine, that it is too small business for God to meddle with. They are so ignorant as not to know, or so infidel as not to believe, that a sparrow does not fall "without our Father."*ADRE August 1850, page 29.7*

Others reject the scriptural doctrine of Providence, in our recent experience because the midnight cry was so limited. They forget that the ministry of Moses, - of Messiah, - of the Reformation was too limited to meet the demands of skepticism.*ADRE August 1850, page 29.8*

But the grand objection is based on our disappointment. You were deluded. God's Providence did not produce the events of prophecy, because your expectations were not realized. I confess that we were grievously disappointed. A perfectly satisfactory explanation of the nature, as well as cause of that disappointment, may be given at any other time. The question of our disappointment is distinct from that of prophetic fulfillment. In *Matthew 21*, we have an illustration. The blessed twelve and the shouting multitude were on the tip-toe, of expectation. They thought that His entrance into Jerusalem according to prophecy, was *the* time, when he would take the throne. They were disappointed, because they misconceived, his design in fulfilling that predicted event. The prophecy was, however, *just as really fulfilled*, as if they had correctly conceived God's purpose, and realized their expectations. The disciples were extremely disappointed and distressed at the crucifixion. "*They were glad,*" *but still disappointed*, in his visit to them after his resurrection. Those disciples were enabled to correct their mistakes by the Providence of God. So can we, who believe. - The disciples' mistake did not destroy discipleship. It was piety in them, to desire the Kingdom and honors of Christ. Their mistake, resulting from their limited knowledge, or capacity, did not destroy their piety. Just so with us.*ADRE August 1850, page 29.9*

6. It has been said with reproachful sarcasm, you "can not be disappointed!" - As if we held on from sheer obstinacy, or from an assumption of infallibility. But no, we say that God's Providence, fulfilling his work, is not to be belied. His Providence never concurred with his people, at or near the right time, to make a false fulfillment. The idea would be a *libel on God*. It would give the lie to all he has revealed of his Providence - or promised his trusting obedient people. We confess our mistake relative to God's design in those prophetic accomplishments. We stand corrected. Conscious of our fallibility, we cast ourselves on Divine infallibility. Amen!*ADRE August 1850, page 30.1*

Those who reflect on us, seem not to see themselves. They assume that *their conception* of the Advent must be realized; as if their theory of prophetic fulfillment was more trustworthy than the Providence of God, when fulfilling his word. This, brethren, was the sin and consequent ruin of the Jews. Instead of correcting their mistakes, as did the despised disciples, by Providence and prophecy, they stood on their “original faith.” Messiah must come according to their conceptions. There they stood, in a fixed position, till “their house was left unto them desolate.” The disciples on the contrary saw scripture being fulfilled, therefore they moved on down the track of truth, with Providence. Had they stopped, they would have been left and lost. I dare not follow an example so fatal, so sinful, as that set by the Jews. I would be a “disciple” however much despised.*ADRE August 1850, page 30.2*

7. All attempts to re-adjust the prophetic periods is labor worse than lost. The idea that chronologists have erred, and have caused us to err, looks like playing into the hands of Infidels. The Infidel had common sense, if not scripture in his remarks to Bro. Miller. Bro. M. cannot answer him but in harmony with the Bible doctrine of Providence. The integrity of God’s word is fully maintained, if it is being fulfilled. This shuts the mouth of Infidelity; but to admit that the doctrine of Divine Providence, and the promise of Divine guidance, must give place to mistakes of chronologers, exposes us to its loudest laugh, or its bitterest scorn. Bro. M. says in his letter of March 10: “I have no guilt in proclaiming time, for the time is, by God, revealed, and wherever the mistake may be it is *not in my power to rectify it*. I must leave that with God. The mistake was of precisely the same nature of that of the Holy Twelve, and others, *Matthew 21:4*. They overlooked the events which were to intervene between that prophetic fulfillment and the Kingdom. They mistook our Lord’s design in that fulfillment. *It was however a fulfillment*. So in our case precisely, God’s will was done.*ADRE August 1850, page 30.3*

Our experience, in this respect, harmonizes with that of God’s people at every epoch in our world’s sad history. They have all made mistakes just like ours, notwithstanding they were honored of God to act the part assigned his people. *Exodus 5:21-23; Matthew 26:56*. The disciples all “forsook him and fled;” yet even in that they

fulfilled, *Zechariah 13:7*. They had inadequate conceptions of God's revealed plan, *Luke 18:31-34*, though being fulfilled before them. Now it would be passing strange, if believers, in this age of glory and wonder should have surpassed Patriarchs, Prophets and Apostles in the accuracy of their conceptions of Jehovah's purposes, or of the *manner*, in which he would accomplish them. Then to maintain that *we have been wiser* in this respect than all the divinely instructed of other ages, *after God's Providence has proved us not so*, evinces that "pride which precedes destruction, and that haughtiness which goes before a fall." *ADRE August 1850, page 30.4*

8. In confessing the doctrine of Providence, we confess a present God. This the text teaches. We confess the supremacy of the present Deity. This plan comprehends agents voluntary and involuntary. The drama is arranged, as sketched in prophecy. The scene changes - the actors appear and perform their part, and the entire movement in the theatre of earth, proceeds in harmony with the published plan; for Providence is the Master of ceremonies. The preparatory scenes having been acted, the *finale*, will soon open on our astonished or enraptured vision. "The righteous will be saved. The wicked will be damned, and God's eternal Providence approved." Amen and Amen. *ADRE August 1850, page 30.5*

O, Lord, give us grace and we will "*confess thee before men*." Be "witnesses" for thee, - that thou "hast set in order" from ancient time, "and declared it!" No agency can defeat or derange the "order" which thou hast declared. When the predicted events occur in the prescribed "order" we confess the truth of Jesus. It does not occur "*without our Father*." It does take place by the direction of Providence, a present God. So it will be till our Lord appears in Glory, till his people also "appear with Him in Glory. Hallelujah! Praise ye the Lord!! We are "not orphans," not left comfortless. *He is present*, fulfilling his word. And now having passed the introductory scenes, Glory will open. All who have not "cast away their confidence" shall be glorious like their Lord, through a blissful immortality. Amen! *ADRE August 1850, page 31.1*

My "confession" is not an "apology" to the world; but a continued acknowledgement of Christ. This is the word of my testimony. We

overcome by the blood of the Lamb and the word of our testimony.*ADRE August 1850, page 31.2*

9. Finally, as Noah knew that God was with him, when he saw the creatures coming “two and two” unto the Ark. As Joseph knew his vision to be from God when his brethren were bowing before him. As Moses’ mother and David’s friends knew that God was with them by a fulfillment of his word. As the Apostles knew Jesus to be the Messiah, by events, and his works, *according to scripture*; so we *know*, without doubt, that the Advent movement is Divine in its origin. Divine in its progress. Divinely glorious will it be in its results. Amen!*ADRE August 1850, page 31.3*

THE SABBATH

JWe

BY J. B. COOK.

“I was in the Spirit on the LORD’S DAY,” said the beloved disciple. “The Son of Man is *Lord also of the Sabbath Day*,” *Matthew 12:8*. Now setting human opinion aside, and taking “Divine testimony,” I ask what is “the Lord’s Day?” In *Isaiah 58:13*: the Sabbath is by the Lord, called “*My Holy Day*.” The word employed to designate the Lordship of Messiah is frequently used for the Divinity, without distinction of Father and Son. The Lord’s Day is clearly, from this testimony, the Sabbath Day. It did not end with the Jewish dispensation; for we learn from *Isaiah 56:1-7*, that it was to be observed by the sons of the stranger - others beside “the outcasts of Israel.” *Genesis 2:1-3; Exodus 20:8-11; Matthew 5:17-19*.*ADRE August 1850, page 31.4*

Every enactment relative to the religious observance of the first day *originated with the Pope*, or Potentates of Rome, and those who, in this matter sympathize with them; but every enactment that ever ORIGINATED IN HEAVEN, relative to the keeping of the Sabbath *confines us to the SEVENTH day*. The seventh day is “the Sabbath of the LORD OUR GOD.”*ADRE August 1850, page 31.5*

My space will not allow me to adduce the historic testimony; but the

above I solemnly believe, is the exact truth. From the twelfth to the fifteenth centuries we trace the efforts of the Man of Sin, to set aside "*the Lord's Day*," and introduce the first day - the day on which the European nations had been accustomed to idolize the Sun. Let scripture testify; and let us throw off the *last rag* of "the mother of harlots."*ADRE August 1850, page 31.6*

Jesus did not after his resurrection, meet his assembled disciples till about or *in* the evening of the first day, as we reckon time. It was the early part of the *Jewish* second day, or the very close of the first. They began THEIR DAY about six o'clock, or sun setting. Mark! The two disciples and Jesus had been at Emmaus - were at Emmaus seven and a half miles distant when that first day "was far spent." He went in to tarry with them and made himself known to them in the breaking of bread; then they returned seven miles and a half to Jerusalem, found the disciples, and while announcing the resurrection, Jesus himself came in. *John 20:19; Luke 24:29, 33-36.**ADRE August 1850, page 31.7*

Then eight days after He met them again, *John 20:26*, which must have been on the second day of the subsequent week. Paul met his disciples on the *first* part of the first day, answering to our Saturday night - preaching all night "till the break of day," and then "departed," or set off on his journey. If he had met them on our Sunday night it would have been the Jewish second day. - Then he did *not* keep that first day as a Sabbath. Those who dream that he did, only give evidence that they are so far "drunk with the wine" of Papal Rome. My feelings were inexpressible, when I saw this. The *truth* I must confess.*ADRE August 1850, page 32.1*

This is the true testimony. Thus easily is ALL the wind taken from the sails of those who sail, perhaps unwittingly, under the Pope's sabbatic flag. This passage *1 Corinthians 16:2*, though adduced as testimony, makes no mention of the Sabbath, or even of assembling for worship! *Colossians 2:16*, does not speak of the Sabbath; but Sabbaths - called in our version incorrectly Sabbath *days*; (days being supplied by the translator.) These sabbaths are like the new moons and other mere Jewish institutions, mentioned in *Leviticus 23:39*. This feast was of eight days duration, the first and last being a Sabbath. As the feast began on the fifteenth of the

seventh month, it could not, only in a series of years, commence on the day originally set apart as *the* Sabbath of the Lord our God. These Sabbaths, and all institutions peculiar to the Mosaic ritual, our blessed Lord “nailed to the cross;” so that no one is now condemned for their non-observance. But God’s law of Eden - his type of Paradise restored - the Sabbath which was made, like marriage “*for man*,” as man, and consequently, alike needful, through all dispensations, He did not abolish. Man needs still, all that “was made for” him.*ADRE August 1850, page 32.2*

“Your assertion is not worth a groat,” says the objector, in the absence of Scriptural testimony. So say I. My expectation to “*overcome*” is based on the true “testimony.” Jesus said, “Pray that your flight be not in the winter, neither on THE SABBATH DAY.” *Matthew 24:20*. He thus recognizes the perpetuity of the Sabbath, many years after having abolished the Jewish feasts, as really as the seasons of the year. That “is a nail in the right place, fastened by the master of assemblies! Therefore I say again, He did *not* abolish the Sabbath, which was “made for man” - for the good of man. From the dreadful wreck, occasioned by “the fall” in Eden, there has been two institutions preserved; the Sabbath and Marriage. Both were “made for man.” This is the type of Christ’s union with “the Church.” *Ephesians 5:23-33*. That, of “the rest that remaineth for the people of God.” *Hebrews 4:4-9*. Both are binding till the realities they represent, are ushered in, at the Advent of Jesus. Amen!*ADRE August 1850, page 32.3*

SHUT DOOR

JWe

My space will only allow me to say a few words on the interesting question of the shut door in *Matthew 25*. I believe in that just as I do in the whole representation, of which that is a part - as expounded by Divine Providence.*ADRE August 1850, page 32.4*

If the infidel ground be the true ground - if the advent cause be unworthy of Divine regard - or the advent people (though distinctly described by Divine promise,) unworthy of Divine guidance - or if this be not the era to expect the preparatory scenes of the Second

Advent, then the writing out of the 'vision,' the tarrying, the midnight cry, the failing light of the foolish, (those who felt ashamed of the guide, or their trust in God's word,) and the clamor about the shut door, is all a mere flash in the pan. There will be *no* Second Advent now or soon.*ADRE August 1850, page 32.5*

But reverse all this, if the believer's confidence is *well* founded - if the Advent cause and people be worthy of Divine interposition, or this the era to expect the Lord, then, we are down through "the shut door" in that representation of Advent History. My language to many has been, I believe in the shut door just as you have *experienced it*. Precisely so. This state of things since "the cry," has not occurred "WITHOUT OUR FATHER."*ADRE August 1850, page 32.6*

MIDNIGHT CRY

JWe

Bro. Galusha says that we should not make the parable go on "all fours." Now just listen, my brother! Would you, as many do, give all the legs to the cry, and keep *it* going, and going for ages, and believe to be going still, while the other parts have not a leg to stand on? No, that would rend it limb from limb. All parts must have legs to go alike, or it could go only to pieces! Am I mad, or you mistaken?*ADRE August 1850, page 32.7*

Again: Others make "the cry" in the parable sufficiently important to call in the agency of the Arch Angel. They place it among the grand and dreadful scenes of the actual Advent of the Son of God; but they think the *other* parts are too trifling for God or *man* to meddle with. *This method* of exposition may as well make it mean "the man in the moon!" If this will not answer, shall the parable be believed, as unbelievers believe in the second coming of our Lord - make it mean things in general and nothing in particular, according to their fancy? No, no, you cannot. Well what alternative have I but to believe the different parts to be important, if not alike important in the *fulfillment*, as it is in the prophecy! Here's a man about Boston, who told me that I "*once* had common sense." Do you, my brother, think it has forsaken me here? Come, speak up, and tell me. - *Advent Testimony. ADRE August 1850, page 32.8*

After sending out to all whose names are on our list we have on hand 700 copies of the "Review," No. 1. We hope that every brother and sister, who can distribute them where they will be candidly read, will send for them immediately. W.*ADRE August 1850, page 32.9*

The Review should be carefully stitched, cut open and preserved.*ADRE August 1850, page 32.10*

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James White

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“CALL TO REMEMBRANCE THE FORMER DAYS.”

HIRAM EDSON,
DAVID ARNOLD,
GEO. W. HOLT,
SAMUEL W. RHODES, and
JAMES WHITE,
Publishing Committee.

TERMS -*Gratis*, except the reader desires to give something toward its publication. All communications, orders and remittances for the “Review” should be directed to James White, Port Byron, N. Y., (POST PAID.)*ADRE September 1850, page 33.1*

It will be seen that No. 2 is paged incorrectly. This was an error of the printer, in my absence. *W.ADRE September 1850, page 33.2*

THE NECESSITY AND CERTAINTY OF DIVINE GUIDANCE. BY J. B. COOK

JWe

John 17th, Jesus said, “Father the hour is come; glorify thy Son that thy Son may also glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent.”*ADRE September 1850, page 33.3*

“The gift of God is eternal life through Jesus Christ our Lord.” This gift is intended for as many as God hath given Him. The nature, the means, or pledge, of this heavenly bequest, is to know the true God and his redeeming Son. For all such he prays. - *Ver, 9*: “I pray for them, I pray not for the world, but for them which thou hast given

me; for they are thine.” His ever prevalent prayer was that they might be kept “from the evil” that is in the world, and sanctified “through the truth.” It is only by revealed truth that they could know the true God and Saviour; be sanctified, that is, separated from the world, and consecrated, soul, body and spirit to the Lord. *Ver, 20*: “Neither pray I for these alone, but for them also, which *shall believe on me through their word.*” *ADRE September 1850, page 33.4*

In this solemn supplication of our Saviour, there is no mention made of any who shall be saved, except those who *believe* the truth taught in his word. Our Lord presents his successful intercession for all who make a believing application to his blood. These, and these alone, are characterized as the subjects of his prayer in parallel scriptures. *Romans 8, Hebrews 7:25*. His prayer prevails for them all. “He is able to save *them* to the uttermost,” - to interpose in every emergency, aiding, defending, or delivering them as they may need. Our Lord recognizes on behalf of his people, the necessity of Divine guidance and succor. Even Peter would have perished, had not his Lord prayed for him, “that his faith fail not.” They were hated by the world, because “*chosen out of the world.*” *Ver, 16*: “They are not of the world, even as I am not of the world.” Let us notice the leading truths connected with the doctrine of divine guidance. *ADRE September 1850, page 33.5*

I. Seeing God’s people are thus hated by this fallen world, are so frail that they could not walk, stand or even “live” but by “faith,” they need definite pledges of Divine “help in time of need.” All the promises recognize our dependance, and the necessity of Divine guidance. We cannot go alone, were it right for us to make the endeavor: therefore it is written, “Trust in the Lord with all thine heart and lean not to thine own understanding.” “If any of you lack wisdom let him ask of God and it shall be given him.” The Saviour promised to send the Comforter, the Holy Ghost, to guide them into all truth. *John xiv to 16 chap.* This is the wisest, holiest, and most mighty Spirit in the universe. He is, and ought to be, Supreme, in His guidance, He has supremacy over every false or fallen spirit. To enjoy his indwelling energy by receiving and obeying the truth, is to be His temple - vessels unto honor, *meet for the Master’s use*. To all such this heavenly guide is pledged forever. *ADRE September*

II. These promises belong to His friends, *John 15:14*, - to the apostles and their successors. "Lo I am with you always, even unto the end of the world." The promised guidance belongs to all those who sustain the specified character. "The meek will he guide in judgment, the meek *will he teach his way*." "The wise shall understand." "If any will, (is willing to) do his will, *he shall know* of the doctrine, whether it be of God. *John 7:17*, It is mere history to state that the Advent people WERE WILLING to know and do God's will. They gave evidence of their willingness, by a cheerful sacrifice of home or good name, or all else, as the occasion demanded. In the text, our Lord implores help from heaven, on all "who believe." The Adventists *believed*, nay, well nigh DEVoured their bibles. They trembled at the word of the Lord. They had the "beginning of wisdom." They meekly, diligently, prayerfully sought the "wisdom which cometh down from above." Consequently, the Lord was pledged to *teach them His way*. He has, if so, done it as certainly as he is the true God. *ADRE September 1850, page 33.7*

III. These pledges of Divine aid, belong specifically to those looking for Jesus. However much men may object and oppose, the promises are concentrated on the hated expectants of our coming Lord. They are represented as servants with "their loins girt and their lights burning," waiting for Jesus. Such are "blessed." They are "led by the Spirit of God," and having "the first fruits of the Spirit," they GROAN within themselves, "waiting for the adoption, to wit, the redemption of the body." In this connection our blessed Saviour promises to "come again" - to send the Holy Ghost to "abide with them for ever," and then he prays for "*all who believe on Him* through" the apostolic testimony. We rested on these sweet promises, we did believe with all our souls in his coming, and sought with all diligence the aid of the good Spirit; consequently we could, and did plead the promises as *ours*, in a peculiar manner. We can not, in the future, pray, or study, or watch with more sincerity, or assiduity, than we have already done. If, therefore, they have failed us, we cannot claim any benefit from them in the future. To admit that they have failed us, is to exclude the Advent people from the pale of Divine promise, or else to treat the promises as false. *ADRE September 1850, page 34.1*

In either case it would be perdition to us, and ruin to the Advent cause. It would be utterly idle to sustain it in such circumstances; but as God has fulfilled his word most perfectly in our history, the promises are seen to be more worthy of our trust, by so much, as he has done his revealed will by us. If, for illustration, I had been supposed to have failed in my business engagements during a series of years, then all would suspect me. - They *could not confide* in me; but suppose further, that I could, by bringing forward the documents in the case, shew all who would listen, that I had done just what I had *agreed to do*. Then confidence would not only be restored, but greatly *confirmed*, as to my future engagements. Precisely so in regard to our Saviour. If we imagine that His promises have not been fulfilled to His trusting, cross-bearing, devoted children, it is vain to speak of trusting Him in time to come. Faith cannot co-exist with doubt, *Hebrews 11:1*. Faith is the substance of things hoped for; and it is not possible, from the constitution of the human mind, that we can have this faith, so long as all the promises are *supposed* to have failed in our experience for several years. But allow that in the complicated prophecies, we had overlooked some things which must be accomplished, - allow what is true, that these events, in the preparatory scenes of the 2nd Advent, have occurred just as God designed, then our ground of confidence remains unimpaired. We feel greatly confirmed in the faith. Now we stand "strong in the Lord." We cry "begone unbelief, our Saviour is near." He did teach us "*His way*," He led us at each point to do *His will*. Amen!*ADRE September 1850, page 34.2*

IV. Divine goodness does not make us infallible, in our conception of the manner in which prophecy will be fulfilled. It does not secure us against the ordinary mental infirmities of mankind; but it does extend to the fulfillment of the Divine will infallibly. - Else God's will may not certainly be done as He "hath declared to his servants the prophets." None but infidels, dare deny that God does so administer his Providence, as to carry out his revealed purpose; or that he employs his people to do his pleasure. It is bold infidelity to admit that any thing can defeat or derange his purposes. The admission of the possibility of such derangement, is to admit, so far, that Jehovah is not supreme, - that God is *not* God.*ADRE September 1850, page 34.3*

V. The misconception, we frame in our minds, of the manner in which God will carry forward his plan, He overrules to subserve his purpose, to fulfill scripture. Our liability to err has been the occasion for Divine interposition. It is absolutely necessary that God should interpose according to promise, to enable us to act the part assigned to his people. In the plenitude of his mercy, He has provided that we “understand,” so far as necessary to do His will - that we do “know of his doctrine,” just as He has promised - as his servants have in all ages. They do not, as Satan said, “know as Gods,” but as men. They do not understand as angels, but as *Christians*. While they know, only as christians do, they may for the time, misconceive their Lord’s designs in the movements of his Spirit, and Providence; though they are, at the time, engaged in accomplishing those designs. God girded Cyrus, called him his shepherd to “perform all his pleasure;” yet Cyrus had “*not known him*.” Napoleon was his agent to upheave the whole surface of Catholic Europe and take away the dominion of “the little horn.” Then he was laid aside as a thing of nought. God makes “the wrath of man to praise” Him, and the “remainder of wrath” will He restrain. He who thus uses Napoleon or Nebuchadnezzar, Caesar or Cyrus, as the revolutions of earthly empire demand, can certainly employ his obedient children. He does not guide them into their mistakes, but He employs them *notwithstanding their mistakes*. He verifies his promises to them, in spite of all their weaknesses, and gradually brings them to “understand,” both his word and Providence. Thus it was with the Apostles and Prophets. The Apostles exhibited their full share of human infirmity, by misconceiving the purposes of Jesus, though they were honored, to fulfill the prophecies concerning his first Advent. They were “willing to do his will;” therefore they were guided “into all truth.” They did understand as the unfolding purpose of Jehovah was gradually opened to their minds. In every instance their weakness, as well as ignorance was overruled to fulfill scripture. Do they imagine that He is now to ascend the throne of David, this nerves them to cry “Hosanna.” Had they held their peace God would have put a tongue in the stones, and they “would have cried out.” Do they, through fear, flee from the Lord, and leave him “alone;” it fulfills scripture. Does Judas sell and Peter deny him, it fulfills scripture. Are they attached to Jerusalem, and fond of the temple of Jehovah; even this is made available to his purpose, that they should “begin at Jerusalem.” So with the 2nd

Advent people, God has led them in "His way," at every turn, and in every trial they fulfill scripture. They conceived that Jesus would come in '43 and again in '44 on the 10th day. This nerved them to do God's will. Those who are willing to "do His will" despite all the shame incident to delay, "shall know of his doctrine." They having committed themselves to God's guidance are like the apostles, under a BLESSED NECESSITY to fulfill His purpose. In doing voluntarily, they secure to themselves the most enlarged promises. Even those who are unfaithful and "foolish" help fill out the prophetic sketch of Advent history. All classes fulfill scripture, each act their appropriate part. O, the depth of the riches both of the wisdom and knowledge of God! My whole being bows and adores, *trembles and loves*. "I am a worm and no man," before this wonder-working God."ADRE September 1850, page 34.4

The necessity imposed on the virgin band to fill out the parable, was like that imposed on Cyrus by his ambition and energy of character to fulfill the prophecy concerning him. Like that resting on our Saviour. "Thus it *behooved* Christ to suffer." "A bone of Him" could "*not be broken*" by the executioners; because the scripture type, the passover could *not fail* of a fulfillment. The necessity for Jesus' sufferings was a dreadful necessity; so in the revealed "fiery trial" - the "fuller's soap," and the "refiner's fire" *must* do its work - on and in his people. Character must be developed. Those who have not "oil in their vessels," i. e. grace in their hearts to sustain them when the first blaze of the lamp seemed about expiring, must be known. God never intended that the whole and apparently happy "ten" should enter the kingdom - no more than he intended to take all of Babylon into Heaven. He who said "Come out of her my people," has revealed the fact that "five of that virgin band had not oil in their vessels." Such would want "the door" open after it was TOO LATE. The necessity for this development is indeed, dreadful; yet there is *this necessity*. Thus it is written: "the scripture MUST BE *fulfilled*." Those only, who have "oil in their vessels," with their lamps in their hands, can "stand before the Son of Man." They have grace reigning within. They KNOW that God is true and trustworthy, notwithstanding their disappointment. They do not, dare not, deny his *promise*, or his *Providence*; but wait on God, as did Moses in his emergency - as did the disciples, before the Pentecost. This confidence urges them with more importunity to his throne. He

gives them increasing light, in which they see the Providence of God, fulfilling his purpose, by their very disappointment, by that which constituted their greatest cross. They are constrained to the conclusion that neither the *weakness* of his obedient children nor the “wrath” of their foes, can defer, or defeat the Divine purpose. God’s “*counsel will stand and He will do all His pleasure!*” Hallelujah, Amen! *ADRE September 1850, page 35.1*

VI. To deny that God does thus guide his people is to deny God’s agency in his own great work, contradict the prayer and promise of Jesus Christ, and so far “do despite to the spirit of grace.” How can the revealed plan of Providence be accomplished, but by strictly sustaining his word toward his trusting, cross-bearing people? Who would, or who *could* believe God, if in such a crisis as that just preceding “the consummation,” He should fail to fulfill his word! “If the foundations be destroyed what can the righteous do” “toward trusting God?” The Lord is in his holy temple - His eyes behold, His eyelids try the children of men.” (*Psalm 11.*) To deny the fulfillment of Divine promise, since ’43, to those who look for and “love his appearing,” is, so far to deny the Holy Ghost. Where can his agency be traced during our age if denied here? The denial looks to me like the sin “which has no forgiveness.” We “know how that afterward when Esau *would have inherited* the blessing he was rejected,” *Hebrews 12:15-17*. That disciple who sold his Lord found no acceptance. Is there any pledge or promise of God to those who refuse the cross, in any part of the narrow way? To those who do not “hold fast the *beginning of their confidence, steadfast unto the end?*” What promise is there for those who “let go” their confidence in God’s guidance, in order to get a better hold, somewhere in “doubtful chronology”? As the lamp of life shines only on the believer’s pathway does not the want of light denote a want of faith? Is it not an undeniable fact that, at the dispersion of the virgin band, one class had faith in God’s guidance, notwithstanding their disappointment, while the other lost the faith, they had before professed, relative to the Spirit’s aid? One class was *ashamed*; the other sunk down deeper into God. One class attempted to justify *themselves*; the other justified God in their guidance. One class having lost their faith went in various directions, seeking support from books, from the churches, or from “doubtful chronology;” the other in the exercise of a living faith, held on their way waxing

stronger and stronger. Those cast away “the beginning of their confidence.” These are holding it fast “steadfast unto the end.” Amen!*ADRE September 1850, page 35.2*

Those whose faith failed in the guidance they once claimed, are found among that class who shall find no admittance to the marriage. God called them out to be ready to welcome the King of Kings, - to bear “their cross daily,” till exchanged for the crown; but at a certain point, they, being disappointed, refuse the cross, by letting go “the beginning of their confidence,” draw back from much that God had “sealed,” by his Spirit, or by his Providence, and joined the world (silently it may be) in denying that God’s promised guidance had been granted them. Such not heeding the Spirit’s message to the church of the Loadiceans will not be heard when they “knock.”*ADRE September 1850, page 36.1*

This, if true, is a tremendous truth, and ought to be suppressed no more than the truth of Christ’s coming. *It shews that the great event is just upon us.* Men cannot be converted by denying God - drawing back to ’43, and thus overlooking the chronology of Providence clear up to the coming of the Son of Man. I feel perfectly clear in preaching the judgment, right on men, when authorized from the word and Providence of God to believe that it is so. If there be any who are honest hearted - any who have not consented “to the counsel and deed of those who” deny the truth of Divine promise and Providence, they may be benefitted. It certainly can lull none to sleep; who “have an ear to hear,” to be assured that the burning splendor of the day of God is just opening on the world!! It shews believers where in the succession of events we are. No one can be reached effectually but by truth, and that truth must be “*present truth.*” The faithful servant gives “meat in DUE SEASON.” The points in the parable having been passed, - the virgin band broken up, - the clamor about the door being heard, it proves that the season for this portion of meat is “*due.*” The promise and Providence of God, proving a fulfillment of this portion of the Parable, I dare not withhold the truth in its “season.” The responsibility of *believing* this truth is thought to be great, but is not the responsibility of *suppressing* truth, inconceivably greater?*ADRE September 1850, page 36.2*

VII. Let us notice the wonderful precision with which Jesus sketched the Advent history, in order to illustrate the reality of the scripture doctrine of Divine guidance.*ADRE September 1850, page 36.3*

The parable of *Matthew 24:45-49*, represents the Advent, and anti-Advent, ministry, during the preaching of the signs and periods up to '43. Then one class with their adherents is left to the doom of a fallen world, and the other is taken up. Their history is foretold from the point where they go forth to meet their Lord, down to the time when the foolish get their answer, "I know you not."*ADRE September 1850, page 36.4*

The facts preceding a marriage are employed for this purpose. All the action in the parable, *precedes* the nuptials and the marriage feast. *Is not this so?* If so, then, in the fulfillment, all the contemplated action among the virgin band, must precede the coming of the Son of Man. The scenes of heaven are not here represented, but the scenes of earth are. The people of God are represented while *waiting and watching* for the coming of the Son of Man. It is not Judgment, but the scene preparatory to its execution. It begins at the house of God.*ADRE September 1850, page 36.5*

Had Jesus employed some other figure to represent the same scenes in Advent history, it might seem more intelligible. The going forth in view of the signs and periods, preached by the faithful servants - the tarrying - the midnight cry, the dispersion of the band when a part are losing their light - one part remaining out from the world and coming into a more endearing fellowship with Jesus, (like Noah's going into the ark before the flood,) the other making a subsequent clamor about the door, entertaining no doubt as to their being entitled to admission, and qualified for the enjoyment of the marriage, which was then to be soon solemnized, are all distinctly marked. These are the points in the parable. They represent the feeling and action of Adventists in *view of their Lord's coming*. Now just allow this to enter your minds; it may give you a more full and perfect conception of this scripture than you have had.*ADRE September 1850, page 36.6*

But why did our Lord employ a figure that could be misconceived? For the reason that He spake in parables at all; "because they

seeing, see not; and hearing, they hear not, neither do they understand," *Matthew 13:13*. The evidence of his coming is nearly all of this nature. It may be - it has been misapplied to the destruction of Jerusalem. If unbelief wants a handle, it can find one. The foolish virgins can discover just as plausible an objection against the fact, that the knocking against the shut door, takes place here, before the revelation of the Son of Man, as did the churches against the signs of Christ's coming. They imagine that Jesus is here the Bridegroom, as really as if he were so called in this parable. They may know, as nearly as unbelief *can* know, that if the Son of Man should come at any one point in the parable prior to the end, the *rest would remain unfulfilled*. Those "jots" would so far fail.*ADRE September 1850, page 37.1*

Mark these facts: 1st. Jesus answers the inquiry "What shall be the sign of thy coming?" Was not his answer pertinent?*ADRE September 1850, page 37.2*

2nd. The parable represents the action of Adventists in *view* of his coming. Those who knock do it *with the full conviction that they can and ought to enter*. There had been no change externally.*ADRE September 1850, page 37.3*

3rd. There is a different feeling and different action among the self-deceived *after* he comes; he "knows them not." They "wail," and he cuts them assunder.*ADRE September 1850, page 37.4*

This being so, the cross of this truth must be borne. It is truly the heaviest cross that we have met with in our Christian course; but Jesus, standing very near, cries, "Whosoever doth not bear his cross and come after me, *cannot be* my disciple."*ADRE September 1850, page 37.5*

The Advent cross was large - the tarrying cross was larger, because of the reproach which attached to faith after the time passed. The Midnight Cry was the largest and tallest of the whole. It bore us quite out of the world; we supposed it would have been the last. But as it is deemed "too bad" for us to confess the truth of Divine promise, and the interposition of Divine Providence amid our disappointments, it brings a cross.*ADRE September 1850, page 37.6*

Some Advent preachers and papers have united to cast contempt on those who would not “confess” and “draw back” to somewhere near '43. Those who maintain their faith have been well nigh deluged with reproach - many have been carried away with the flood. It comes for not saying or acting as if Satan or mesmeric sorcery had guided those who are in Scripture, characterized as God's people. We are the “offscouring” of the Advent band - the recently despised expectants of glory, for confessing the word of Jesus and the providence of God in setting “a snare” for the world. Still we have nothing to glory in, save the cross, for *necessity is laid* on us - “yea, *woe is unto*” us if we “preach not” the truth of Divine guidance. There is a moral necessity that those who share the grace should bear “the reproach of Christ.” Those who will wear the crown, *must bear the cross*. The necessity which existed for Jesus to “endure the shame” resulting from disappointed public expectation, still exists, but glory be to His dear name, he makes the “reproach” “greater riches” than all sublunary things. The cross has become very sweet; it is worth more to me than worlds - still this shut-door cross transcends all that have gone before it. The world, the flesh and the devil will not consent to the door's being shut. It *brings* JUDGMENT TOO NEAR*makes it too* CERTAIN.*ADRE September 1850, page 37.7*

Mark! None can deny that there is a shut door in the Advent prophecy - that Jesus is answering the inquiry, “What shall be the *sign* of thy coming?” None can deny that after the going forth, tarrying, Midnight Cry, and dispersion of the bands, there has been a clamor about the door. These are facts notorious in Advent history, answering to the representations in Advent prophecy. *Can any but Infidels deny that they have occurred by the DIRECTION of Providence?* In view of God's promised guidance, dare any but Infidels deny that God has guided and aided his people while this portion of prophecy is being accomplished? I can see no misapplication of these scriptures in this argument. These parts of the scene *preparatory* to the Second Advent, cannot have transpired “without our Father;” *Matthew 10:29*. If so, then the Advent cause is *the cause of God*, and must be confessed before men - quite through the shut-door. The next event in the scene, is the answer of the Lord to those who insist on entering, though their faith (light) failed. He will say, “*I know you not.*” This will lead to the

“wail” of the wicked; *Matthew 24:30.ADRE September 1850, page 37.8*

The shut-door and the knocking must of necessity precede this answer of our Lord - must be before the actual revelation of the Son of Man. The entire action of the virgin band in the parable precedes the marriage. So the action of the Adventists designed to fulfill the representation, must take place *in view of his coming, before he discards the foolish*, and consequently before he damns them. - This being certainly so, it must be believed and confessed. The cross of it must be borne. It is no small recommendation of this “cross” that it brings with it a “will” to bear the “New Commandment” cross, (*John 13*); also that which attaches to the salutation. Any view of these portions of truth which *avoids the cross*, LEAVES OUT JESUS. He is ever on the cross. We cannot get the truth as it is in Jesus except we take the cross too. - Those who will not “confess Christ” in the shut-door, dare not in the “New Commandment.” They are on the popular side, avoiding the cross in these points; and justifying so far the disobedience and unbelief of the church and world.*ADRE September 1850, page 38.1*

To them the cross of Christ has become irksome. They have believed and obeyed and borne the cross far enough!!! Instead of confessing the spirit and providence of God in the past and present state of the once virgin band, they confess to the world - “draw back” from the “present truth,” and yet will have it believed that “the door” is open still! The clamor about the door has occurred since the cry, in the order in which it stands in the Scripture, yet it is no fulfillment!! God has got tired and gone away from the closing scene of strife - has left his trusting people to chance, “doubtful chronology,” “mesmerism,” or Satan’s sway!!!*ADRE September 1850, page 38.2*

It looks like admitting the divine mission of Jesus from his birth, at his baptism, through his life of wonder and peril, and then, because public expectation was not realized, believing that he and his cause was abandoned to the Devil. “*O fools and slow of heart to believe all that the prophets have spoken* - OUGHT NOT CHRIST TO HAVE SUFFERED?” etc. - Thus he reproved some of the most believing. Now he characterizes those whose faith fails, as “*foolish*,”

for “thus it is written, and thus it behooved” the Advent people to break up after the cry. “Thus it is written, and thus it *must be*,” that one part would wish the door open after it was “SHUT.” “The scripture cannot be broken,” therefore all must take place *before* the Lord answers them “*I know you not.*” How wonderful has been this whole preparatory scene of the Second Advent! How far removed from all human device or desire!! How much like the “trial of faith” to which the servants of Jesus were subjected at the first Advent.*ADRE September 1850, page 38.3*

Its fulfillment in our history demonstrates the precise truth of Advent prophecy. It proves the presence, the power, the providence, and the promised guidance of our covenant keeping God. I hold it to be as certain that we are among the closing scenes represented in that parable - that God has guided us there, and that we are in that time to look with unyielding confidence for the coming of Jesus, as that there is a God. That he is near, “HIS WONDROUS WORKS DECLARE.” Amen. Deity must be dethroned ere He would withdraw His hand from those who trust in Him, and fulfill the scripture relative to the coming of his Son.*ADRE September 1850, page 38.4*

VIII. There is finally, a necessity for the experience connected with the shut-door. - There is need for the shut-door to separate us finally and forever from the world, preparatory to ascension. Thus it was with Elijah. It is necessary to verify other scriptures. “As the days of Noah were, so shall also the coming of the Son of Man be.” Noah went into the Ark seven days before the flood. If any imagine that the analogy does not apply to the shut-door, they should remember that there *is* a shut-door in the same discourse; in Jesus’ reply to the same inquiry, “What shall be the sign of thy coming.” Lot was separated from Sodom; so were we by the Advent Angel and by the Midnight Cry. God smote the one who “looked back” towards Sodom. Jesus tells us that those among the Adventists whose light goes out, (or faith fails) are “foolish.” They must be *detected* before being rejected. “REMEMBER LOT’S WIFE,” saith he, as we left the world. Those are indeed “foolish” who “look back” to the churches, and take “doubtful chronology” instead of Divine promise and Providence for a pillar of cloud. “What is the chaff to the wheat?” saith the Lord. Doubtful chronology is sliding sand, God’s promise is an EVERLASTING ROCK.*ADRE September*

Israel was separated from Egypt before “the cloud” went and stood between them and the Egyptians, preparatory to their deliverance. They were gathered out from Babylon “at the river Ahava,” before going up to Jerusalem with Ezra. There is a point beyond which God leaves men; then his servants should leave them as he bids; *Hosea 4:17. Hebrews 12:17; Revelation 22:10-12*. This principle and the above facts sustain the shut door of the parable, and I see the propriety as well as the necessity of it, before the Lord shall look out with his eyes of flame, and say to those who apply “too late,” “Indeed I do not know YOU.” *ADRE September 1850, page 38.6*

Let those who *suspect* the promise and Providence of God in the fulfillment of Advent prophecy, read *Acts 13:40*; ‘Behold ye despisers, and wonder and perish, for I work a work in your days, a work which ye shall in NO WISE *believe*, though a man declare it unto you. In the strength and confidence of my soul I declare that God is working out the preparatory scenes of the great and terrible day of God. If you avoid the cross of ‘present truth,’ you are with the world, which is nigh unto cursing, whose end is to be burned. If you justify the world, you condemn God, and must perish beneath his frown.’ *ADRE September 1850, page 39.1*

In conclusion, I remark that this view is sustained by the faith of Christians in Christian experience. Bro. Miller said March 20th, of the 7th month, ‘If we are right in believing in experimental religion, I am sure I never experienced a more holy and beneficent effect in my life than then; and one thing I do know, if the Advent brethren were ever blessed, they were then.’ This is the doctrine of this discourse. We had better rush on forked lightning, than ‘deny’ the Holy Ghost in the Advent experience - better be plunged into a fiery furnace than deny God who is a ‘consuming fire.’ *ADRE September 1850, page 39.2*

The points of the parable have been by Providence verified down through the *shut-door to the clamor of those whose light of faith failed them*. As a sparrow does not fall ‘without our Father,’ this has not transpired but by Divine direction. I dare not deny God so far as to deny his agency in the world’s great crisis. ‘If we deny him, he

CANNOT DENY HIMSELF.'ADRE *September 1850, page 39.3*

To present the necessity of this discourse, let me say that many souls are famishing for this bread. They have been taught by preachers and papers to *doubt*, and they dare not, *cannot* trust in God firmly. On solid pavement they could walk, but not knee-deep in mud. We 'walk by faith,' not by doubt - by faith in God's truth, not in man's doubtful chronology. This doubtful chronology is a perfect 'slough of despond,' in which I see that untold numbers are sinking to perdition. It is so plausible that many seem not to suspect it. It would 'deceive, if possible, the elect;' and no marvel, for Satan himself is, transformed into an angel of light."ADRE *September 1850, page 39.4*

In strong contrast we have from the lips of Jesus his ever prevalent prayer and unfailing promise of guidance. He says, 'My sheep hear *my voice*, and they FOLLOW ME.' - His doctrine of Divine Providence is certainly a very different compound to feed the 'little flock' from, than that of doubtful chronology or mesmerism. One is 'from Heaven' the other from men.ADRE *September 1850, page 39.5*

A distinguished lecturer is understood to have said, "The 10th day movement was a lie, and much of '43 a mistake." "The Voice of Truth" in extracts of letters, Jan. 28, 46, says, "I believe it was a sincere, honest, human mistake, and it would have been an honor to any one to confess it," and "not lay it to the Lord."ADRE *September 1850, page 39.6*

This is a virtual denial of the promise of Divine guidance, and the providence of God, which Jesus taught. His "guiding spirit of grace," and his beneficent care, are pledged for the guardianship of those "willing to do his will;" looking for, and loving his appearing." True he led Israel and his first disciples "*by a way they knew not*," yet he guided them in "*his way*." Amen. *This is all that is claimed in relation to the Advent movement.* God has guided us to do his will infallibly. He overrules alike "the wrath" of foes, and the weakness of friends "to praise him." His praise is secured by sustaining his promises and fulfilling precisely, the whole of Advent prophecy. Jesus once suffered, now he is coming himself to reign, and I must confess him

in all his truth - in all his commandments; *Revelation 22:14*.ADRE
September 1850, page 39.7

The falling away of the foolish and the consequent trial does not disprove, but confirm the doctrine. It being sketched in the prophecy of the preparatory scenes of the Advent, it must be found in Advent history, as certainly as Jesus is "the Christ." Amen.ADRE
September 1850, page 39.8

One word to those who say that they cannot see; rather for the instruction of those who *can* see. Those who were *unwilling* to admit the truth of Christ's Messiahship found an excuse - those *not willing* to see the Second Advent at hand in '43 found a reason - those *not willing* to take the cross of the "New Commandment," explain its binding authority away, as easily as does the Infidel every other Divine requirement. We must be WILLING to "confess Jesus Christ as Lord" - Sovereign of our whole being - our faith and our worship. Then we can see, then we can take up his cross - "follow him" through the scenes sketched in the parable, and thus by his grace be borne onward into "*glory*," HONOR, and IMMORTALITY." Amen.ADRE *September 1850, page 39.9*

THE BAPTISM OF JOHN

JWe

Whence was it, from Heaven or of men? *Matthew 21:23-32*. From Heaven, because, 1. He bore the Divine credentials. He came to them in 'the way of righteousness;' sought not his own glory. *John 7:18*. 2. The fruits of his labor were, as far as they could extend, most beneficent: bad men became good. *Matthew 7:20*. 3. There was in Jehovah's revealed purpose a harbinger of Messiah, 'a voice crying in the wilderness, prepare ye the way of the Lord.' *Isaiah 40; Malachi 3*. - 4. The time had come for Messiah to be manifested, consequently there could be no occasion to doubt that his precursor had appeared. The certainty that there could not be a counterfeit "voice in the wilderness," or deceitful messenger going before Messiah, at the right time, bearing the Divine credentials, was as absolute as that there was a God, whose providence governs the world. The scribes and priests were non-committal; they found it

convenient not to know - to lie, rather than be cornered in argument. They were reputed wise and devout, yet their case was more hopeless than that of 'publicans and harlots.' They having rejected John and his ministry, could not now believe till they had *repented* of that sin. Having thus disobeyed God, they could not obey without repenting. But as repentance is the result of conviction, as conviction of guilt is produced by an admission of the truth, and as they would lie rather than admit the truth essential to conviction, there was *no hope* for them. They could not receive Messiah till they had believed in John's baptism, because, in God's revealed plan, that 'voice' was to introduce Messiah. They were shut up to repentance ere they could advance one step toward the kingdom. This applies to all who assume a wrong position. It is common sense; it is Scripture. From our point of observation, we see that John's Baptism was from Heaven; but to us the admission involves no cross. It is now no test. Then it was a test; though the truth was clear to the eye of faith, it was rejected by nearly all the reputed pious of that age. - Thus they were lost, while the repenting publicans were saved. The light beaming from prophecy fulfilled, does not compel assent; *never did*, however clear it may now seem to us. John's Baptism was regarded about as has been the Second Advent movement; but public expectation not being realized, it was doubted, given up, and finally John himself doubted. *Matthew 11:3*. Being *disappointed*, he *doubted*. ADRE September 1850, page 39.10

Let me change the form of inquiry. *The Advent Movement, is it from HEAVEN or of men?* ADRE September 1850, page 40.1

With all the assurance of my soul, I answer, from Heaven. ADRE September 1850, page 40.2

1. Because the Second Advent is the crowning doctrine of Revelation. Those who announced it, bore the Divine credentials. - *John 7:17, 18.* ADRE September 1850, page 40.3

2. They produced by it all the phenomena of piety, all the effects of truth. It separated us from the world. ADRE September 1850, page 40.4

3. There was to be a movement like this, to introduce the Second

Advent, as John's ministry prepared the way at the first. *Matthew 24:46-50; Revelation 14:6, 7; Habakkuk 2:1-4; Matthew 25:1-13.* ADRE September 1850, page 40.5

4. The time having come to expect the Lord, it is the exact time for this movement. It did not occur before '43, therefore it must have come to pass since. It is as impossible that such a movement should be *counterfeited*, at the right time, as that John's Baptism should have been. John came at the crisis of the first, as this has at the crisis of the Second Advent. It is incredible that the Bible doctrine of Providence be true, and yet such a movement be counterfeited. ADRE September 1850, page 40.6

Come now, don't be afraid, tell us whether the writing out of the vision, the annunciation of the Judgment, the going out of the most spiritually minded, the tarrying, the Midnight Cry, the dispersion of the virgin band, and the clamor about the door, is of 'Heaven,' or not? It is not an isolated event, but a series of events, in the exact order of succession represented in Scripture. Don't say that you 'cannot tell;' but be honest. ADRE September 1850, page 40.7

If it be 'from Heaven,' then the Judgment is right on us. If so, then none of those who have refused faith and obedience *can believe* till they repent. The prospect of this is less than that of the Jewish priests, by so much as their guilt is greater, it being against greater light. ADRE September 1850, page 40.8

DOUBTING

JWe

"Whatsoever is not of faith, is sin. - Was it well for Noah to *doubt* after the creatures came into the Ark, and he had in that witnessed Divine interposition? Was it right for Joseph to doubt his dreams when he saw his brethren (after all the preparatory events that had been brought out by Providence,) coming for corn? Could Moses find a good reason to doubt that God would fulfill his promise when he had reached the Red Sea? Could David have doubted the Divine direction of Samuel, in his anointing? Could he doubt the agency of Providence in his guidance, when, after the events

preparatory had occurred, Abner made overtures to bring all Israel to crown him King? Was it right for the discipline to doubt just prior to the reception of “the promise of the Father” at the Pentecost, after all the wonders they had witnessed in the fulfillment of prophecy? - Then it may be *right* and safe for us to doubt Divine direction amid the preparatory scenes of the Second Advent. If we “doubt,” while professedly maintaining the Advent cause “we are damned.” If we maintain it without *faith*, it is to us, a sin. If it be “of men” give it up at once.*ADRE September 1850, page 40.9*

In every crisis God’s people have been shut up to faith, as we now are. My heart and flesh cry out “*believe.*” My reason and religion echo BELIEVE!! Maintain your consecration to God. Wait on Him. He has not, *can not* FAIL his trusting ones. He so interposed in ’43 and ’44, as to compel the confession that a crisis was just impending. Shall we now *doubt*, because God has been fulfilling scripture in our disappointment, and setting the “snare” for the world by the delay? Hold on!!*ADRE September 1850, page 41.1*

Our blessed Lord Jesus is coming. It is made more certain to us by our having witnessed the evident truth of the Bible doctrine of the Divine interposition to fulfill scripture. Amen!!*ADRE September 1850, page 41.2*

Jesus my all to heaven is gone,
He whom I fix my faith upon.
Jesus says he will be with us to the end;
For He HAS BEEN with us - still is with us,
And He’s *promised* to be with us, to the end.”*ADRE September 1850, page 41.3*

This is the doctrine of the Bible, as well as the language of devotion. Doubting souls, who are ashamed of your past interest in God’s truth, you must, (to reduce your scripture reading to your present doubts,) change *both your Bible and Hymn Book**ADRE September 1850, page 41.4*

OBEDIENCE

JWe

Abraham was distinguished as “the friend of God.” Would you enjoy a like distinction? Hear the testimony of our blessed Saviour: “Ye are *my* FRIEND - IF YE DO whatsoever I command you.” Thus we may be true children of the true God.*ADRE September 1850, page 41.5*

Would you be brother, or sister, or mother to the Son of God: “Whosoever shall do the will of my Father, in heaven, the same,” said he, “is my *brother, and sister, and mother!*”*ADRE September 1850, page 41.6*

Would you, dear reader, have “right to the tree of life,” and feel at home in the New Jerusalem, beneath the unveiled glories of God and the Lamb? “Blessed are they that DO his commandments that they may have RIGHT to the tree of life and may enter in through the gates into the city.” Amen!*ADRE September 1850, page 41.7*

Would you wear the name of your Father in Heaven, stand on Mount Zion, with the Lamb, and be numbered with the 144,000, having the golden harps singing the new song? “These are they who *follow the lamb whithersoever he goeth.*” Lord let us belong to this class. Amen!*ADRE September 1850, page 41.8*

The Apostle Paul names as a mark of piety, in a widow, “if she have washed the saints feet.” Jesus, the adored of angels, gave the example and the command enjoining it more solemnly than he did any other act of his life. “The Friend of God” served thus before angels. *Genesis 18*. But, notwithstanding all this, in these days of degeneracy, it is regarded as an “offence, to be punished by the” priest. It is said to be “earthly, sensual and devilish.” He who does it, though with all reverence, is denominated a “demon.” The recording angel has noted this language from the lips of leading Adventists and others. It seems a deliberate charge on our Lord, and Lawgiver. It ascribes the most profound and most solemn injunction of humility, given by incarnate Deity, to the Devil. The language of the Adventist, Elder----, was ‘it is all of the Devil.’ You will hear of that again, sir! Jesus heard you.*ADRE September 1850, page 41.9*

When a man becomes too wise, or too proud, or too pure to follow his Lord, ‘without the camp, *bearing his reproach,*’ he should leave the Advent and renounce the name of Christian. WHY BE A

HYPOCRITE! Why profess to know Christ, while denying Him, in his Holy example and most urgent requirement.*ADRE September 1850, page 41.10*

It was apostolic, nay, Divine, in the era of the first Advent. Who but those, who would reduce all things to their own level, now call it devilish? 'To the pure, all things are pure; but to them that are defiled, is NOTHING*pure!*' No, not even the institutions of Heaven!*ADRE September 1850, page 41.11*

Searching the scriptures according to Jesus' command, has been a mortal sin to millions. Baptism, as described in the scriptures, is deemed indecent and dangerous; but Jesus' lovely example of humility, is, when put in practice, outright 'Devilish!'*ADRE September 1850, page 41.12*

O Lord thou 'wilt be *avenged* on such a people as this.' Amen!*ADRE September 1850, page 41.13*

In strong contrast with the above named charges, let me adduce the language of my Lord, shewing that it is *Divine*. We are held *accountable* for the manner in which we treat it. When our Lord, 'having loved his own,' would shew them his love 'unto the end,' he arose from supper and proceeded 'to wash their feet.' Their modesty led them to decline such an act of condescension. He assured them they did not know why he did it; but should 'know hereafter.' They would have known then, had his purpose been to purify them or relieve them from distress. Their personal impurity or pain would in that case have suggested to them his design; but as they were not in distress, nor their feet in need of washing, they did not perceive his design. He 'afterwards' told them according to his promise, what his object was. He gave them '*an example.*' But it is not to be followed? Yes, it is, 'that ye *should DO as I have done* unto you.' - When religion becomes popular, we shall be unwilling, O Lord, to do as thou hast done! Well, says he, you are no better than I am. 'If I, your Lord and Master, have washed your feet, ye OUGHT also to wash one another's feet.' But this would urge us to do the very thing to which we are *utterly disinclined*. 'Verily, verily, I say unto you, the servant is not greater than his Lord.' If it is not beneath my dignity, it should not be beneath your's. You should not

disdain to do what your Lord has done. This is my love to you. I command you to 'love one another AS *I have loved you.*' *John 13:1-34.ADRE September 1850, page 41.14*

But the Elder affirms, with great asperity, 'that it was never done in creation,' till now! Yes it has been. 'No, I say it has not been, *never in creation!*' You are, my dear sir, uninformed on that point. Our Lord's command has been observed. It has been preserved even by the Papacy, in much greater purity than the Lord's Supper. The Pope himself observes it. You are not, I hope, prouder than the Pope; if 'greater' in this, than your Lord! The Papacy has corrupted all the ordinances; but it furnishes historic *testimony*, to prove their perpetuity, and their observance down to the present period. Those who deny the historic and scriptural testimony, on this point, should read Jesus's solemn asservation. - 'The Father, who sent me, gave me a commandment - and I know that his *commandment is life everlasting;*' but those who 'love and make a *lie*' - an ingenious falsehood, to get round the cross, connected with the commandment, shall be found outside the city among 'whoremongers, murderers, and idolators.' Those only who DO his commandments, shall be blessed - 'have *right* to the tree of life, and enter in through the gates into the city.'*ADRE September 1850, page 41.15*

Every thing we do should be done to the glory of God - every act of worship should be performed with a 'single eye,' an humble, contrite spirit, and a sincere regard to propriety. 'Decently and in order' is the Divine direction in all worship. No act of worship, no course of conduct, can be acceptable to our 'Holy Lord, God,' except it proceed from a holy motive. - The Lord looketh on the heart, and says to us all. 'If ye love me, *keep* my commandments.'" Amen!*ADRE September 1850, page 42.1*

[Advent Testimony.*ADRE September 1850, page 42.2*

EXTRACTS FROM MILNER'S END OF CONTROVERSY, A CATHOLIC WORK; PAGES 89,90. A CUTTING REPROOF

JWe

The first precept in the Bible, is that of sanctifying the seventh day; God blessed the SEVENTH DAY, and sanctified it. *Genesis 2:3*. This precept was confirmed by God in the Ten Commandments: *Remember the Sabbath Day to keep it holy. The SEVENTH DAY* is the Sabbath of the Lord thy God, *Exod 20*. On the other hand, Christ declares that he is *not come to destroy the law, but to fulfill it. Matthew 5:17*. He himself observed the Sabbath; and as *his custom was, he went into the Synagogue on the Sabbath day. Luke 4:16*. His disciples likewise observed it after his death: *They rested on the Sabbath day according to the commandment. Luke 23:56*. Yet with all this weight of scripture authority for keeping the *Sabbath or seventh day* holy, Protestants, of all denominations, make this a *profane day*, and transfer the obligation of it to the *first day of the week*, the Sunday. Now what authority have they for doing this? None at all, but the *unwritten Word or tradition* of the Catholic church, which declares that the apostles made the change in honor of Christ's resurrection, and the descent of the Holy Ghost on that day of the week. *ADRE September 1850, page 42.3*

I will confine myself to one more instance of Protestants abandoning *their own rule*, that of scripture alone, to follow *our's*, of scripture explained by tradition. If any intelligent Pagan, who had carefully perused the New Testament, were asked which of the ordinances mentioned in it is most explicitly and strictly enjoined? I make no doubt but he would answer, *The washing of feet*. To convince yourself of this, be pleased to read the first seventeen verses of St. John, Ch.13. Observe the motive assigned for Christ's performing the ceremony there recorded; namely, his "love for his disciples;" next *the time* of his performing it; namely, when he was about to depart out of this world; then *the stress* he lays upon it, in what he said to Peter, *If I wash thee not, thou hast no part with me*; finally, *his injunction*, at the conclusion of it, *If I your Lord and master have washed your feet, ye also ought to wash one another's feet*. I now ask, on what pretence can those who profess to make *scripture alone* the rule of their religion, totally disregard this institution and precept? Had this ceremony been observed in the church when Luther and the other protestants began to dogmatize, there is no doubt but they would have retained it; but having learnt from her [Catholic Church] that it was only figurative, they acquiesced in this decision, contrary to what appears to be the plain

THE SANCTUARY

JWe

BY O. R. L. CROSIER.

The Sanctuary was the heart of the typical system. There the Lord placed his name, manifested his glory, and held converse with the High Priest relative to the welfare of Israel. While we inquire from the scriptures what the Sanctuary is, let all educational prejudice be dismissed from the mind. For the Bible clearly defines, what the Sanctuary is, and answers every reasonable question you may ask concerning it. The name, Sanctuary, is applied to several different things in the O. T., neither did the Wonderful Numberer, tell Daniel *what* Sanctuary was to be cleansed at the end of the 2300 days, but called it THE SANCTUARY, as though Daniel well understood it, and that he did is evident from the fact that he did not ask what it was. But as it has now become a matter of dispute as to what the sanctuary is, our only safety lies in seeking from the N. T. the Divine comment upon it. Its decision should place the matter beyond all controversy with Christians. Paul freely discusses this subject in his Epistle to the Hebrews, to whom the typical covenant pertained. "Then verily the first Covenant had ordinances of Divine service and a worldly sanctuary, (*ch 13:11.*) For there was a tabernacle made; the first, wherein was the candlestick, and the tables and the shewbread; which is called [Hagia] Holy. And after the second veil, the tabernacle which is called the [Hagia Hagion] Holy of Holies; which had the golden censer, and the ark of the covenant, overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory overshadowing the Mercy-seat; of which we cannot now speak particularly." A particular description is found in the last four books of the Pentateuch. "Sanctuary" was the first name the Lord gave it; *Exodus 25:8*, which name covers not only the tabernacle with its two apartments, but also the court and all the vessels of the ministry. This Paul calls the Sanctuary of the first covenant, "which was a figure for the time then present, in which were offered both gifts and sacrifices," *verse 9*. "But Christ

being come an High Priest of good things to come by a greater and more perfect tabernacle, not made with hands;" *verse 11*. The priests entered the "figures" or "paterns of the true," which true are the "heavenly places themselves," into which Christ entered when he entered "heaven itself;" *vers. 23, 24*. When he ascended to the right hand of the Father, "in the heavens," he became "A Minister of the Sanctuary [or Hagion, Holies] and of the true tabernacle, which the Lord pitched and not man;" *ch 8:1, 2*. That is the Sanctuary of the "better (the new) covenant;" *verse 6*. The Sanctuary to be cleansed at the end of 2300 days is also *the Sanctuary* of the new covenant, for the vision of the treading down and cleansing, is after the crucifixion. We see that the Sanctuary of the new covenant is not on earth, but in heaven. The true tabernacle which forms a part of the new covenant Sanctuary, was made and pitched by the Lord, in contradistinction to that of the first covenant which was made and pitched by man, in obedience to the command of God; *Exodus 25:8*. Now what does the same Apostle say the Lord has pitched? "A city which hath foundations whose builder and maker is God;" *Hebrews 11:10*. What is its name? "The heavenly Jerusalem;" *ch 12:22; Revelation 21*. "A building of God, an house not made with hands eternal in the heavens"; *2 Chronicles 5:1*. "My Father's house of many mansions;" *John 14:2*. When our Saviour was at Jerusalem, and had pronounced its house desolate, the disciples came to him to show him the buildings of the temple. Then he said: "There shall not be left here one stone upon another that shall not be thrown down": *Matthew 24:1, 2*. That temple was their Sanctuary; *1 Chronicles 22:17-19; 28:9-13. 2 Chronicles 24:5, 21; 2 Chronicles 36:14, 17*. Such an announcement would tend to fill them with sadness and fear, as foretelling the derangement, if not the total prostration of their entire religious system. But to comfort and teach them, he says, "*In my Father's house are MANY MANSIONS*"; *John 14:1-3*. Standing, as he was, on the dividing line between the typical covenant and the anti-typical, and having just declared the house of the former no longer valid, and foretold its destruction; how natural that he should point his disciples to the Sanctuary of the latter, about which their affections and interests were to cluster as they had about that of the former. The Sanctuary of the new covenant is connected with New Jerusalem, like the Sanctuary of the first covenant was with Old Jerusalem. As that was the place where the priests of that covenant ministered, so this is in

heaven, the place where the Priest of the new covenant ministers. To these places, *and these only*, the N. T. applies the name "Sanctuary," and it does appear that this should forever set the question at rest. *ADRE September 1850, page 42.5*

But as we have been so long and industriously taught to look to the earth for the Sanctuary, it may be proper to inquire, by what scriptural authority have we been thus taught? I can find *none*. If others can, let them produce it. Let it be remembered that the definition of Sanctuary is "a holy or sacred place." Is the earth, is Palestine such a place? Their entire contents answer, *No!* Was Daniel so taught? Look at his vision. "And the place of his Sanctuary was cast down"; *Daniel 8:11*. This casting down was in the days and by the means of the Roman power; therefore, the Sanctuary of this text was not the Earth, nor Palestine, because the former was cast down at the fall, more than 4,000 years, and the latter at the captivity, more than 700 years previous to the event of this passage, and neither by Roman agency. *ADRE September 1850, page 43.1*

The Sanctuary cast down is his against whom Rome magnified himself, which was the Prince of the host, Jesus Christ; and Paul teaches that his Sanctuary is in heaven. Again, *Daniel 11:30, 31*, "For the ships of Chittim shall come against him; therefore, shall he be grieved and return, and have indignation [the staff to chastise] against the holy covenant [Christianity,] so shall he do; he shall even return and have intelligence with them [priests and bishops] that forsake the holy covenant. And arms (civil and religious) shall stand on his part, and they [Rome and those that forsake the holy covenant] shall pollute the Sanctuary of strength." What was this that Rome and the apostles of Christianity should jointly pollute? This combination was formed against the "holy covenant," and it was the Sanctuary of that covenant they polluted; which they could do as well as to pollute the name of God; *Jeremiah 34:16; Ezekiel 20; Malachi 1:7*. This was the same as profaning or blaspheming His name. In this sense this "politico-religious" beast polluted the Sanctuary, (*Revelation 13:6*), and cast it down from its place in heaven, (*Psalms 102:19; Jeremiah 17:12; Hebrews 8:1, 2*) when they called Rome the holy city, (*Revelation 21:2*) and installed the Pope there with the titles, "Lord God the Pope," "Holy Father,"

“Head of the Church,” etc., and there, in the counterfeit “temple of God,” he professes to do what Jesus actually does in his Sanctuary; *2 Thessalonians 2:1-8*. The Sanctuary has been trodden under foot (*Daniel 8:13*;) the same as the Son of God has; *Hebrews 10:29*. ADRE September 1850, page 43.2

Daniel prayed “Cause thy face to shine upon thy Sanctuary which is desolate;” *ch 9:17*. This was the typical Sanctuary built by Solomon. “Thou hast commanded me to build a temple upon thy Holy Mount, and an altar in the city wherein thou dwellest, a resemblance of thy holy tabernacle, which thou hast prepared from the beginning”; *Wis.Sol.ix,8*; *1 Chronicles 28:10-13*. It had shar [CD-ROM Editor’s Note: The missing paragraphs here are apparently mentioned in W. C. White’s “Explanatory Note” at the beginning of O. R. L. Crosier’s “The Sanctuary” document found in his collection. The content of the paragraphs are present in the document at that location.] *Psalms 78:60*. The Lord forsook it when the Philistines took the Ark (*1 Samuel 5:3-11*) and delivered his strength into captivity, and his glory into the enemy’s hand; *ver. 21*. ed in the seventy years desolations of Jerusalem; *Daniel 9:2*; *2 Chronicles 36:14-21*. It was rebuilt after the captivity; *Nehemiah 10:39*. Moses received the patterns of the Sanctuary, built at Sinai when he was with the Lord forty days in the cloud on the Mount; and David received the patterns of that built by Solomon, which superceded Moses’ with its chambers, porches, courts, the courses of the priests and Levites, and all the vessels of service, etc., “by the Spirit,” *1 Chronicles 28:10-13*. It is manifest that both Moses and David had prophetic visions of the New Jerusalem with its Sanctuary and Christ, the officiating Priest. When that built by Moses was superceded by Solomon’s, the Ark was borne from the former to the latter; *2 Chronicles 5:2-8*. The Sanctuary comprehended not only the Tabernacle, but also all the vessels of the ministry, enclosed by the court in which the tabernacle stood; *Numbers 3:29-31*; *10:17, 21*. So the court in which the Temple stood was properly called the Sanctuary. - *Prideaux*. We learn the same from *2 Chronicles 29:18, 21*. “We have cleansed all the house of the Lord, and the altar of burnt-offering, with all the vessels thereof, and the shew-bread table with all the vessels thereof.” The altar of burnt-offering with its vessels stood before the Temple in the inner court, the whole of which are in *ver. 21* called the Sanctuary. Well, says one, is not

Palestine called the Sanctuary? I think not. *Exodus 15:17*. - "Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the Sanctuary, O Lord, which thy hands have established." *ADRE September 1850, page 43.3*

What is it which the Lord "has made to dwell in," which his "hands have established?" Paul says it is "A City;" *Hebrews 11:10*; a "Tabernacle," *ch 8:2*; "A Building in the heavens;" *2 Corinthians 5:1*. And the Lord has chosen Mount Zion in Palestine for the place of its final location; *Psalms 132:13, 14*. "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired it." "He brought them to the border of the Sanctuary, even to this mountain;" (*Psalms 78:54*), which was its chosen border or place; but not the Sanctuary itself, any more than Mount Moriah, on which the Temple was built, was the Temple itself. Did they regard that land as the Sanctuary? If they did not, we should not. A view of the text in which the word occurs will show: "Let them make me a Sanctuary;" (*Exodus 25:9*. "The shekel of the Sanctuary," *Exodus 30:13*) and above twenty others like it. "Then wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the Sanctuary;" *Ezekiel 26:1-6*. "Before the vail of the Sanctuary," *Leviticus 4:6*. "Carry your brethren from before the Sanctuary;" *Leviticus 10:4*. "Nor come into the Sanctuary;" *Leviticus 12:4*. "He shall make atonement for the holy Sanctuary;" *Leviticus 16:33*. "Reverence my Sanctuary;" *Leviticus 11:30*; *26:2*. "Nor profane the Sanctuary of his God;" *Leviticus 21:12*. "Vessels of the Sanctuary;" *Numbers 3:31*. "Charge of the Sanctuary;" *Numbers 3:32, 38*. "They minister in the Sanctuary;" *Ch 4:12*. "In the Sanctuary and the vessels thereof;" *ver. 16*. "And when Aaron and his sons have made an end of covering the Sanctuary and all the vessels of the Sanctuary, as the camp is to set forward; after that the sons of Kohath shall come to bear it;" *ch 4:15*; *7:9, 10, 21*. "That there be no plague among the children of Israel when the children of Israel come nigh unto the Sanctuary;" *Ch 8:19*. "Thou and thy sons and thy Father's house with thee shall bear the iniquity of the Sanctuary;" *Ch 18:1*. "He hath defiled the Sanctuary of his God;" *Ch 19:20*. Joshua "took a great stone and set it up there under an oak that was by the Sanctuary of

the Lord;" *Joshua 24:26*. "All the instruments of the Sanctuary"; *1 Chronicles 9:29*. "Build ye the Sanctuary;" *Ch 22:19*. - "Governors of the Sanctuary"; *Ch 24:5*. "The Lord hath chosen thee to build an house for the Sanctuary;" *Ch 28:10*; *2 Chronicles 20:8*. "Go out of the Sanctuary;" *Ch 26:18*; *29:21*; *20:8*. "Purification of the Sanctuary;" *Ch 30:19*; *36:17*. *ADRE September 1850, page 44.1*

I have given nearly every text, and, I believe, every different form of expression in which the word occurs till we come to the Psalms; so that every one can see what they understood the Sanctuary to be. And of the fifty texts quoted, not one applies it to the land of Palestine, nor *any* land. That Sanctuary, though enclosed with curtains, was called "the house of the Lord," (*Judges 18:31*; *1 Samuel 1:9-24*;) and was pitched at the city of Shiloah at the time of dividing the land; *18:1*, *10*; hence it was called the "Tabernacle of Shiloah," (safety and happiness,) *ADRE September 1850, page 44.2*

It was brought back to Kirjath-jearim, (*1 Samuel 7:1*, *2*) thence to the house of Obededom, thence to the city of David which is Zion, (*2 Samuel 6:1-19*; *5:9*;) and thence, at the direction of Solomon, the Ark was conveyed into the Holy of Holies of the temple, (*1 Kings 8:1-6*;) which was built in Mount Moriah near Mount Zion; *2 Chronicles 3:1*. The Lord has chosen Zion to dwell in at rest forever; (*Psalms 132:13, 14*) but as yet he had dwelt there but a short time, and then in curtains made with hands; but when he shall appear in his glory he will have "mercy on Zion" and build it up; then Jerusalem upon it, shall be "a quiet habitation, a tabernacle that shall not be taken down;" (*Psalms 102*; *Isaiah 33:20*. And then "the people shall dwell in Zion at Jerusalem;" *ver. 18, 19*. The Song of Moses (*Exodus 15*;) is evidently prophetic, and contemplates the happy scenes of the Eden Zion. And so Ezekiel has it. The Lord will bring the whole house of Israel up out of their graves into the land of Israel; and then set his Sanctuary and tabernacle in the midst of them for evermore. The Sanctuary is not "the land of Israel" nor the people; for it is set in *their midst*, and is built and forms a part of the city whose name is, "The Lord is there." *ADRE September 1850, page 44.3*

THE PRIESTHOOD OF CHRIST

The priesthood of the worldly Sanctuary of the first covenant belonged to the sons of Levi; but that of the heavenly, of the better covenant, to the Son of God. *He fulfills both the Priesthood of Melchisedec and Aaron.* In some respects the Priesthood of Christ resembles that of Melchisedec; and in others that of Aaron or Levi.

1. He was “made an High Priest forever, after the order of Melchisedec.” *Taxis*, rendered order, properly signifies “series, succession.” Christ, like Melchisedec, had no priestly descent or pedigree; *Hebrews 7:3* (margin) i.e. he never followed nor will have a successor in office; and “because he continueth ever, hath an unchangeable Priesthood,” (which passeth not from one to another; *margin*) *ver. 24. ADRE September 1850, page 45.1*

The Priesthood of Levi to be continuous had many and a succession of priests, “because they were not suffered to continue by reason of death;” *ver. 23, 2.* Being after the order of Melchisedec, he is superior to the Sons of Levi; because he blessed and received tithes from them in Abraham; *vs. 1, 7, 9, 10.* 3. He is King and Priest; a King by birth, being from the tribe of Judah, and a Priest by the oath of his Father; *vs. 14, 21.* 4. Being himself perfect, and his priesthood unending, he is able to “perfect forever” and “save them to the uttermost that come unto God by him, seeing he ever live to make intercession for them.” He was not called after the *order* of Aaron; i.e. not in his succession; but this does not at all prove that the Priesthood of Aaron was not typical of the Priesthood of Christ. Paul distinctly shows that it is. *ADRE September 1850, page 45.2*

1. After calling upon us to “consider the Apostle and High Priest of our profession (or religion.) Christ Jesus,” he lays the foundation of the investigation by drawing the analogy between Moses over his house [*oikos*, people] and Christ over his, (*Hebrews 3:1-6*) and says: “Moses verily was faithful in all his house, as a servant, *for a testimony of those things which were to be spoken after.*” This clearly shows that the Mosaic economy was typical of the divine. 2. He shows that he was called of God to be an High Priest “as was Aaron;” *Ch 5:1-5.* 3. Like Aaron and his sons, he took upon him flesh and blood, the seed of Abraham, “was in all points tempted

like as we are, yet without sin,” was made “perfect through suffering,” and “in all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people;” *Chs. 2:4, 5*. Both were ordained for men in things pertaining to God: that (they might) offer both gifts and sacrifices for sins;” *Ch 5:1; 8:3*. - 6. Paul evidently considered the Levitical priesthood typical of Christ’s from the pains he takes to explain the analogies and contrasts between them; as, 7. “And they truly were many priests, because they were not suffered to continue by reason of death: *but this man*, because he continueth ever, hath an unchangeable priesthood.” 8. “Who needeth not *daily*, as those high priests to offer up sacrifices, first for his own sins, and then for the people’s; for *this* he did *once* when he offered up himself.” 9. “For the law maketh *men* high priests which have infirmity; but the word of the oath which was since the law, maketh the *Son* who is consecrated [perfected, margin,] for evermore;” *Ch 7:28*. 10. “But now hath he obtained a more excellent ministry” than theirs; *Ch 8:6*. 11. “By how much also he is the mediator of a *better* covenant” than theirs; *Ch 8:6*. 12. “But Christ being come an High Priest of good things to come, by a *greater* and *more perfect* tabernacle” than theirs; *Ch 9:11*. - 13. “Neither by the blood of goats and calves, *but by his own blood*, he entered in once into the holy place,” *ver. 12, 14*. “For if the *blood* of *bulls* and of *goats* and the ashes of an *heifer* sprinkling the unclean sanctifieth to the purifying of the *flesh*; *how much more shall the blood of Christ*, who, through the eternal spirit offered himself without spot to God purge your *conscience*,” *ver. 13, 14, 15*. “For Christ is not entered into the holy places *made with hands*, which are the *figures* of the *true*; but into *heaven itself*,” *ver. 24, 16*. “Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;” but now *once* in the end of the world hath he *appeared* to put away sin by the sacrifice of himself,” *vs. 25, 26*. 17. “And as it is appointed unto [the] men [priests] once to die, but after this the judgment: so *Christ* was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation,” *vs. 27, 28*. 18. “For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect;” but “by one offering *he* hath

perfected forever them that are sanctified;" *Ch 10:1, 14*. 19. "It is not possible that the *blood* of *bulls* and of *goats* should take away sins;" "but a *body* hast thou prepared me;" *vs. 4, 5*. These are a part of the contrasts or comparisons the Apostle draws between the Levitical priesthood and Christ's, and there is a resemblance in every instance, but Christ's is superior to Levi's. - I add one more, *Ch 8:4, 5*. "For if he were on earth he should not be a priest, seeing that there (*margin*, they) are priests that offer gifts according to the law: Who *serve* unto the *example* and *shadow* of heavenly things." *ADRE September 1850, page 45.3*

The features of the substance always bears a resemblance to those of the shadow, hence the "heavenly things" referred to in this text must be priestly service "in the heavens" (*vs. 1, 2*), performed by our high priest in his Sanctuary; for if the *shadow is service*, the substance is service also. *ADRE September 1850, page 46.1*

As the priests of the law served unto the example and shadow of the heavenly service we can from their service learn something of the nature of the heavenly service. "Moses was admonished of God when he was about to make the tabernacle; for, see (saith he) that thou make *all things according to the pattern* showed to thee in the Mount." *ADRE September 1850, page 46.2*

None can deny that, in obedience to this admonition, Moses made or instituted the Levitical priesthood; it was then "according to the pattern" which the Lord showed him, and that pattern was of heavenly things, *Ch 9:23*. If there was not another text to prove that the Levitical priesthood was typical of the Divine, this would abundantly do it. Yet some are even denying this obvious import of the priesthood; but if this is not its import, I can see no meaning in it. It is an idle round of ceremonies without sense or use, as it did not perfect those for whom it was performed; but looked upon as typical of the heavenly, it is replete with the most important instruction. As this is the application made of it by the New Testament, so we must regard it, while we examine the atonement made under the Levitical priesthood. *ADRE September 1850, page 46.3*

"Now when these things [the worldly Sanctuary with its two

apartments and the furniture in each] were thus ordained, the priests went always [daily, *Ch 7:27; 10:11*] into the first tabernacle, accomplishing the service of God; but in the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of his people.” *Ch 9:6, 7*. Here Paul divides the services of the Levitical priesthood into two classes - one daily in the Holy, and the other yearly in the Holy of Holies. Their stated daily services, performed in the Holy and at the brazen altar in the court before the tabernacle, consisted of a burnt offering of two lambs, one in the morning and the other at even, with a meat offering which was one tenth of an ephah of flour mingled with the fourth part of an hin of beaten oil, and a drink-offering which was one-fourth of an hin of strong wine. The meat-offering was burnt with the lamb, and the drink-offering was poured in the Holy; *Exodus 29:38-42; Numbers 28:3-8*. In connection with this, they burned on the golden altar in the Holy, sweet incense, which was a very rich perfume, when they dressed and lighted the lamps every evening and morning. *Exodus 30:34-38; 31:11; 30:7-9*. The same was afterwards done at the Temple. *1 Chronicles 16:37-40; 2 Chronicles 2:4; 13:4-12; 13:3, Ezra 3:3*. *ADRE September 1850, page 46.4*

This did *not atone for sins* either individually or collectively. The daily service described was a sort of continual intercession; but the making of atonement was a special work for which special directions are given. Different words are used both in the Old Testament and New, to express the same idea as At-one-ment. *ADRE September 1850, page 46.5*

Examples. - The italicised words are, in the text, synonymous with atone or atonement. *Exodus 29:36*; “Thou shalt *cleanse* the altar when thou has made an atonement for it.” - *Leviticus 12:8*; “The priest shall make an atonement for her and she shall be *clean*.” *Leviticus 14:2*; “This shall be the law of the leper in the day of his *cleansing*.” *Ver, 21*; “The priest shall make an atonement for him and he shall be *clean*.” The atonement could not be made for him till after he was healed of the leprosy, *Ch 13:45, 46*. Till he was healed, he had to dwell alone without the camp. Then, *Ch 14:3, 4*; “The priest shall go forth out of the camp; and the priest shall look, and behold if the plague of the leprosy be healed in the leper; then

shall the priest command to take for him that is *to be cleansed* two birds alive and clean,” etc. The law was the same in cleansing a house from the leprosy. *Ver. 33-57*; The stones affected with the plague were removed and the house “scraped within round about” and then repaired with new material. *ADRE September 1850, page 46.6*

Physical uncleanness is now all removed and we would call it clean; but not so; it is only just prepared to be cleansed according to the law. *Ver. 48*; “And he shall take *to cleanse* the house two birds” etc. - *Ver. 49*; “And he shall cleanse the house with the blood of the birds” etc. *Ver. 52, 53*; “And make an atonement for the house, and it shall be *clean*.” *Ch 16:18, 19*; “And he shall go out unto the altar that is before the Lord, and make an atonement for it.” “And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it and hallow it from the uncleanness of the children of Israel.” *Ch 8:15*; “And Moses took the blood, and put it upon the horns of the altar round about with his fingers and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it,” *2 Chronicles 29:24*; “And they made reconciliation with their blood upon the altar, to make an atonement for all Israel,” *Jeremiah 33:8*; “I will cleanse them from all their iniquities,” “and I will pardon all their iniquities.” *Romans 5:9-11*; “Being now justified by his blood,” “by whom we have now received the atonement,” *2 Corinthians 5:17-19*; “Who hath reconciled us to himself by Jesus Christ,” *Ephesians 2:16*; “And that he might reconcile both unto God,” *Hebrews 9:13, 14*; “The blood of bulls sanctifieth to the purifying of the flesh; but the blood of Christ shall purge our conscience from dead works.” He is the Mediator for the “redemption of the transgression,” and to “perfect forever them that are sanctified,” *Ch 10:14*; *Ephesians 1:7*; “In whom we have redemption through his blood, the forgiveness of our sins,” *Acts 3:19*; “Be converted that your sins may be blotted out.” *ADRE September 1850, page 47.1*

From these texts we learn that the words atone, cleanse, reconcile, purify, purge, pardon, sanctify, hallow, forgive, justify, redeem, blot out, and some others, are used to signify, the same work, viz., bringing into favor with God; and in all cases *blood* is the means, and sometimes blood and water. - The atonement is the great idea

of the Law, as well as the Gospel; and as the design of that of the Law was to teach us that of the Gospel, it is very important to be understood. The atonement which the priests made for the people in connection with their daily ministration was different from that made on the tenth day of the seventh month. In making the former, they went no further than in the Holy; but to make the latter they entered the Holy of Holies - the former was made for individual cases, the latter for the whole nation of Israel collectively - the former was made for the *forgiveness of sins*, the latter for *blotting them out* - the former could be made at any time, the latter only on the tenth day of the seventh month. Hence the former may be called the daily atonement and the latter the yearly, or the former the individual, and the latter the national atonement.*ADRE September 1850, page 47.2*

(Conclusion in our next.)

EXTRACTS OF LETTERS

JWe

Bro. Nichols, of Dorchester, Mass., Aug. 21, writes:- Last evening I received the "Advent Review" No.1, which I read with much interest.*ADRE September 1850, page 47.3*

"The re-publishment of the testimonies of the leading Advent preachers after the 7th month, '44 and '45, is seasonable, and it will have a salutary effect in reviving the hearts of those who hold sacred the 7th mo. cry, and lead them to a deeper examination of the present truth - the shut-door and the commandments of God.*ADRE September 1850, page 47.4*

"I think the "Review" will be read with considerable feeling by all classes of Adventists, and by the honest seekers after the truth with profit, and it is at this time, the best thing that can be published.*ADRE September 1850, page 47.5*

"It seems to me it is now time for God's *called* servants to put forth their energy in getting the sanctifying truth established every where; and it is the duty of those who have money to spare, to help sustain

the cause either in publishing a paper, or in preaching from place to place, as duty calls them. But let them take *heed what they preach*. The “testimony” to the world was *bound up* in 1844, and since that is the *sealing* of the law of God upon the disciples who hold fast the testimony. As the *law* of God is the *seal* of the living God, of which the Sabbath is the crowning testimony, the law of the living God must be *preached* before it can be received; and when it is believed from the heart the *Holy Spirit stamps the impression* of the *seal* upon the heart and mind, or “forehead,” for the forehead is the seat of the mind, and what is openly manifested in the mind proceedeth from the heart. Mat.xv; 18-19. The “seal” and sealing in the New Testament are figurative language to represent the Divine testimonies, and their effects upon the heart, after the similitude of a *literal seal*, (which is an instrument well known in all ages,) and the *impression* of a *seal* upon the *wax* and its *ratifying effects*. The sealing operation is the receiving the *impression* of the *seal* upon whatever it is applied. To receive the impression of the “seal of the living God,” requires faith, love, and obedience to the whole law; then the Holy Spirit makes an impression of the seal, or “writes it upon the heart.” “After ye *believed* ye were sealed with the Holy Spirit,” *Ephesians 2:13*; here the gospel testimony was the *seal* and the *Holy Spirit* the *sealer*. The testimony must first be *preached*, and then *believed*, before the Holy Spirit can seal us with the truth. Some have thought from *Ephesians 4:30*, that when they were *sealed* they could not fall away afterwards, but this is a mistake. A sealed letter is considered secured, hence money enclosed in the letter is regarded safe; yet wicked men may break the seal and rob the money. So it is with those sealed with the Divine testimony, by the Holy Spirit; it is impressed upon the heart, and they become new creatures, happy and holy, yet the Devil may lead them into temptation and transgression. Then the seal is broken, and by yielding to temptation the impression of the seal is erased from the heart. “Watch and pray lest ye enter into temptation.” It is a great thing to be sealed by the Holy Spirit, and then keep the seal unbroken “until the day of redemption.” OTIS NICHOLS *ADRE*
September 1850, page 47.6

Bro. Rhodes writes from Michigan, Aug. 22, - I was glad to hear that you, your's and the family where you are, are so well, and that you have the victory through faith in the Lord Jesus Christ. I would be

glad to say many things to you all, but can find time to write but little.*ADRE September 1850, page 48.1*

I started Tuesday after the meeting at Jackson, and after traveling two days over loose rails, rough log-ways and through the mud, I found the North Plains about seventy-five miles north of Jackson. I found dear Bro. Case at work in his shop. He seemed very glad to see me. We went to the meeting Thursday, where about a dozen met together in the afternoon, in a barn - not much said or done. Bro. Case told them that he wanted to have my views presented, and that I might use what time would fall to him. We proposed a Bible class the next forenoon, and about a dozen met. I took up *Revelation 10:1-7*, and *14:6-7*, which they confessed to be the Advent doctrine. I then took up *Revelation 18*, and *18:1-8*, and compared them with *Isaiah 21*, and *Revelation 14:8*, showing the two cries in our past experience. Clark, seeing by this time about where he would have to come, in following along through the third Angel's message, thought best to turn and fight the truth from this time onward, through the meeting. Bro. Case's eyes were opened wide by the Bible class.*ADRE September 1850, page 48.2*

Friday afternoon I had the time to talk, and spoke on the 2,300 days. Bro. Case saw their end, the Sanctuary in Heaven and the shut-door clearly, and finally has come into all the present truth, strong and understandingly, and is able to defend his position. I attended the meeting, Sabbath, E. Miller preached on the sleep of the dead, (it seems that many know but little else.) After he got through his discourse, I felt it duty to expose the nakedness of those who think they are rich and increased in goods, and while I was talking, Alva Seymour tried the art of the sons of Balaam, (Jannes and Jambres, see *2 Timothy 3:8*;) on me. Many of the people noticed his serpentine look, but knew not what he was trying to do till the Lord shewed him to me, when he was exposed and thrown into confusion. Sunday noon Bro. Case and myself left the meeting, and examined more fully the Sabbath, shut-door, day of the Lord in the future, the seven last plagues, etc. We went Monday to see B. B. Brigham, the principal one among those who profess to believe in the Advent. I think there is but little doubt but that he will, with his wife and son, come into the truth.*ADRE September 1850, page 48.3*

Tuesday morning, by Bro. Case's request, I went with him down into the woods - we knelt by the side of a beautiful stream of water, where we prayed for the Spirit to come upon us. The Lord heard and answered. Bro. Case was there buried with Christ in baptism. I think he will yet go into the field, when the way shall open. S. W. RHODES.*ADRE September 1850, page 48.4*

*Be sure and see that your Letters are receipted.*ADRE September 1850, page 48.5

Letters received at Port Byron up to September 2:- S. W. Rhodes, 3, G. W. Holt, S. Howland, Otis Nichols 2, J. N. Andrews, Albert Belden, A. Abbey, P. D. Lawrence, Joseph Bates 2, E. L. H. Chamberlain, R. R. Chapin, Frances M. Shimper, Leonard Hastings, N. A. Hollis.*ADRE September 1850, page 48.6*

THE ADVENT REVIEW. EXTRA. [PORT GIBSON, N. Y.]

James White

[CD-ROM Editor's Note: The author of this issue is Hiram Edson, per the end of this issue (September 1850 JWe, ADREx 16.6). As Vol. I, No. 4 has a letter commenting on this Extra (September 1850 JWe, ADRE 64.16), this Extra was published before that number. Note that the continuous paging of Vol. 1 is interrupted by this Extra which has its own paging from 1 to 16.]

AN APPEAL TO THE LAODICEAN CHURCH

JWe

That there is to be a call to the Laodicean Church, and that the time for that call to be made is at hand, is evident. But who constitute the Laodicean Church? An array of argument on this point seems unnecessary. All Advent believers know perfectly well that the Philadelphia Church, the Church of Brotherly Love, was made up of those who came out of the Sardis, or nominal Church in 1844 under the cry "Babylon is fallen, is fallen." They know, also, that the Laodicean Church is the next in order, and is the seventh and last stage of the Church, as brought to view in Rev. *chapters 2:3*. This church is made up of such as have become "luke-warm," and have left the Philadelphia Church, of brotherly love, and are saying "I am rich and increased in goods, and have need of nothing;" and know not that they are "wretched and miserable, and poor and blind, and naked." *ADRE September 1850, page 1.1*

Oh! that you but knew and felt this to be your true condition, and had an "ear to hear what the Spirit saith unto the churches." Then could I hope that you would set about buying "gold tried in the fire, (present truth) that you might be rich, and white raiment, (righteousness of saints,) that you might be clothed, and that the shame of your nakedness may not appear, and anoint your eyes with eye-salve, that you may see." The "Amen, the faithful and true Witness," is now saying to you - "As many as I love I rebuke and chasten: BE ZEALOUS THEREFORE AND REPENT." Oh! that you but knew the things that now "belong unto your peace," in this time

of your visitation. But unless you speedily awake to this subject, and buy gold, white raiment and eye salve, it will be eternally too late, and it will be said of you, “but now they are hid from thine eyes.” *ADRE September 1850, page 1.2*

Your saying “I am rich and increased in goods, and have need of nothing,” does not at all refer to worldly riches or goods. This is clear from the context, viz: “I counsel thee to buy of me *gold tried in the fire*, that thou mayest be *rich*,” etc. God counsels no one to buy of him worldly riches; but your riches and increase of goods, referred to in the text, has direct reference to your boasted increase in the knowledge of the truth of the bible. Having learned so much bible truth in your Advent experience, and being so far in advance of the nominal churches of the present day, you have become exalted, and your soul has become “lifted up,” and “is not upright in” you. If you were not destitute of this tried gold, white raiment and eye-salve, the “true Witness” would not counsel you to buy it of him. Let me repeat His testimony again - “thou art wretched, and miserable, and poor, and blind, and naked,” and “knowest” it “not.” - Awful delusion! - Your poverty, nakedness and blindness consists in your being destitute of the present saving truth. - Here I will give extracts from an article written by JOSEPH MARSH, VOICE OF TRUTH, for August 13, 1845: *ADRE September 1850, page 1.3*

“LAODICEAN CHURCH. *ADRE September 1850, page 1.4*

“To what period of the church does John’s letter to the Laodicean church apply? Evidently to the last. This appears clear from the address in v. 14. “Saith the Amen.” *ADRE September 1850, page 1.5*

V. 15. “I know thy works, that thou art neither cold nor hot.” - Like the Israelites in the days of Elijah, (*1 Kings 18:21.*) - “Halting between two opinions;” undecided whether to serve God or Baal, so the Laodiceans are neither cold nor hot in their work. The two cases are similar; timidity, doubt, lack of faith, confidence and descision characterize both. Well, what body of professed christians, in our day, answers this character? Not the nominal church or churches, for they are grounded and settled in *their* faith, cannot be moved from their position, and acknowledge themselves “dead twice

dead.” This surely, is far from being neither cold nor hot. No body of religionists answer this description as well as many of the believers in the second coming of Christ. And since the “tenth day,” but few, if any of this faith, but that have at times, in a greater or a less degree, borne this character. Certainly many do now. They are wavering on the great question of the immediate coming of the Lord. They have their fears that they are wrong; but the evidences of the near coming of the Lord are so overwhelming, that they dare not abandon the cause altogether. Thus they stand, between hope and fear, doubting and believing, undecided, halting between two opinions, or do not hold fast the profession of their faith *without wavering*; and their works of course, correspond with their faith, they are neither cold nor hot, or their engagedness is lost.*ADRE September 1850, page 1.6*

“I would that thou wert cold or hot.” Decided on a question of this magnitude. The evidences by which you may decide are abundant, clear and weighty. What more could reasonably have been done to convince an understanding mind that it is the true faith which you have professed, than what has already been done? You are without excuse for your doubts, fears and unbelief; God has been lavish in giving the most overwhelming evidences to ground and settle you in this faith, but still you distrust him, slacken your labors in his cause, and turn back, at times, in your heart, to a fallen church, or a perishing world. Many have already turned back and we fear to their everlasting ruin.*ADRE September 1850, page 1.7*

God is long suffering towards his erring children, but still he will not forever bear with their unbelief, back-slidings and luke-warmness; heaven and earth shall pass away, yet his word will never fail. And you who are neither cold nor hot, hear his warning to you; and when you hear, tremble before him, at your certain doom, unless you speedily repent of your luke warmness. “I will spue thee out of my mouth,” is his unchangeable decree. Reject and cast you off forever. The Lord now knocks at your door - O, hear his voice and live, *v.20.ADRE September 1850, page 1.8*

V.17; “Because thou sayest, I am rich, and increased in goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor and blind, and naked.” Here are other striking

traits of the Laodicean church presented. The *goods* which they supposed they possess, and made them rich, must be the same that are mentioned in the next verse, which the Lord counsels them to buy of him, that they may be rich, which, evidently, is the durable riches of his word; or which his word imparts to all who believe and obey it. He counsels no one to become rich only in faith, knowledge, grace and every good work. The Laodiceans thought they were rich in these things, but were not. *ADRE September 1850, page 1.9*

Humiliating and painful as it is to say it, we believe we as a people, are the subjects of this prophecy. If we are not, most certainly we bear the description which the pen of inspiration has here given. There may, as in the other churches, be some few exceptions, but they are few. Look at which of the different divisions among us you please, and you find each talking, and some boasting of their spiritual riches, but when weighed in the scale of truth and righteousness they are found greatly wanting. We desire to deal plainly with ourself and with others; the case demands it; and the word of the Lord requires it at our hand. *ADRE September 1850, page 1.10*

“Let no one murmur at the chastenings of the Lord; they are designed for our good; “for whom the Lord loveth he chasteneth.” Great have been our chastisements for a few months past - and we have been worthy - for as a people, we have departed from the *faith, confidence, hope, zeal and lovely spirit* of that gospel in which we at first stood. - Our Lord knew we would do it, and made provision for our backslidings in his instructions to the Laodicean church. Read his counsel in *verse 18*, and hear what he says in *verse 19*. “As many as I love.” Blessed be his name, he *loves* his honest yet deceived and erring children still. *ADRE September 1850, page 1.11*

“I rebuke and chasten.” He has done it, and is doing it, as we all well know; for which we should love him more fervently, and for which, as he commands us we should “be zealous, therefore, and repent.” “*Zealous*,” yes, burning hot in repenting of all our backslidings - there is no time to lose. The last offers of mercy are now tendered to you - you are the last church in the seven, and

doubtless you are the last that will ever exist before the coming of the Lord. He stands at the door and will soon come and if not ready to meet him you will be lost. But if you are *zealous* in repenting - obey his counsel - buy of him gold, that you may be rich - white raiment, that you may be clothed - and eye-salve that you may see, and *overcome*; then you may claim with confidence and joyful hope the following exceeding great and precious promise. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."
v.21.ADRE September 1850, page 1.12

Mr. Marsh, in giving the language of one portion of Advent believers, says -*ADRE September 1850, page 2.1*

"We are satisfied with our position: and as a general thing we have the truth - are much better off than the surrounding churches which have rejected the doctrine of the coming of Christ and his kingdom. In short, they suppose they are "increased in goods, and have need of nothing." And what renders their case alarming in the extreme, is, they cannot be made to see and feel their poverty. Or as the Word says, 'knowest not that thou art wretched and miserable,' as every one must be who wavers, or does not hold fast the profession of their faith; "and poor," not rich in faith, "and blind." Much of the past has become darkness to them! "And naked;" faith, an important part of their armor, is lost, or is merely nominal. They are not strong in the faith, giving glory to God. That this is the condition of not a few among us cannot be denied."*ADRE September 1850, page 2.2*

Do you inquire "what is the present truth - the gold tried in the fire, the eye-salve," etc.? I answer, "the commandments of God, and the testimony of Jesus Christ." Said John, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." *Revelation 12:17.ADRE September 1850, page 2.3*

"Bind up the testimony, seal the law (the ten commandments) *among my disciples.*" *Isaiah 8:16.* A part of the third angel's message is - "Here is the patience of the saints, here are they that keep the *commandments* of God and the faith of Jesus." The commandments here referred to, are those which were engraven in

two tables of stone, “written with the finger of God.” Nine of them are universally admitted to be binding on mankind. But the fourth, the Holy Sabbath commandment, is trodden under foot and must be restored, and this breach be made up before the third angel finishes his message and before it can be truly said, ‘here are they that keep the commandments of God.’ It is highly necessary that we also “remember,” and confess “all the way” the Lord our God has led us in our Advent experience, which brings us to the keeping of his commandments under the voice of the third angel.*ADRE September 1850, page 2.4*

He has humbled us to prove us, to know what was in our heart, whether we would keep his commandments or no. And he has humbled us, that he might make us know that man doth not live by bread only, but by EVERY WORD that proceedeth out of the mouth of the Lord, doth man live. Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways and to fear him. See *Deuteronomy 8:2-6*. But perhaps you are ready to say that this all belonged to the Jews and has nothing to do with us. We will look at this point directly, and try to show you your mistake; and that your position is without foundation in the word of God.*ADRE September 1850, page 2.5*

Then I repeat it, let us “remember ALL the way the Lord” our God “led” us, through the proclamation of the hour (or time) of his judgment, the fall of Babylon, and the midnight cry. These messages brought us to the shut door, and an open door, which brought the commandments of God to our view.*ADRE September 1850, page 2.6*

“And the temple of God [the most holy place within the second vail] was opened in heaven, and there was seen in his temple the ark of his testament,” or ten commandments.*ADRE September 1850, page 2.7*

But you say “I do not believe the door is shut, for I believe there has been true conversions since 1844; we are now in the gleanings time after the great harvest has been reaped.” To this I answer, after the harvest is reaped, then there must be a time for the threshing, and then the fanning, and the gathering the wheat into the garner. See

Isaiah 21:10; Matthew 3:12.ADRE September 1850, page 2.8

But I, with you, want all the standing heads of WHEAT gleaned out of the field, and let them be threshed and winnowed and the wheat be gathered into the garner but remember that when the wheat and the tares were ripe, and the harvest reaped, it was then too late to convert ripe tares into wheat.*ADRE September 1850, page 2.9*

We may glean all the standing heads of wheat, and believe in the shut door too; but let us take good care that we leave the tares in the field, for they are of no value to us.*ADRE September 1850, page 2.10*

It is not my design here to enter into the proof of the shut door, but barely state what door is shut, and what *door is opened*.*ADRE September 1850, page 2.11*

The Lord told Moses to make him a Sanctuary, and to make all things according to the pattern showed to him in the Mount. And we learn from Paul that these were patterns of things in the heavens; the figures of the true, into which Christ has entered, and is a minister of the Sanctuary, and of the true Tabernacle, which the Lord pitched, and not man.*ADRE September 1850, page 2.12*

In the typical Sanctuary were two apartments; the holy and the most holy places separated by the second vail. The first vail was the door of the tabernacle of the congregation, and the second vail was the door into the most holy place. When this second door was opened, the first thing that was seen was the ARK, which stood right at the entrance of the door; and in that ark were the two tables of stone, tables of the covenant, the ten commandments. And upon the ark was the mercy-seat, shadowed by the cherubims of glory. "Now when these things were thus ordained, the priests went always [daily] into the first tabernacle, accomplishing the service of God: But into the second went the high priest alone once every year, ["on the tenth of the seventh month,"] not without blood," etc. Again Paul says, these priests "served unto the example and shadow of heavenly things." Now let us follow the *example* and *shadow* a little farther. - The high priest on the tenth day of the seventh month was arrayed in the holy linen garments, the mitre and the holy crown upon his head, the onyx stones upon his shoulders; on them were

graved the names of the children of Israel, and the breast plate of judgment, in which was the Urim and Thummim, and twelve precious stones in four rows, in which was graved the names of the children of Israel. See *Exodus 28*.ADRE September 1850, page 2.13

Thus all Israel that were within the reach of salvation were embraced in the twelve tribes, and were borne by the high priest into the most holy place, on the breast plate of judgment, when he went in to make atonement for the *blotting out* of their sins. See *Hebrews 12:24*; *Acts 3:19*, and cleansing the Sanctuary from the sins of Israel, and removing them from it, putting them upon the head of the scape-goat. See *Leviticus 16*. They were to afflict their souls in the day of atonement, and “whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.” See *Leviticus 23:27-32*. There was to be “no man in the tabernacle of the congregation,” when the high priest entered the most holy place. See *Leviticus 16:17*. The DOOR of the tabernacle of the congregation was shut on that day, and the DOOR into the most holy place WAS OPENED.ADRE September 1850, page 2.14

Now let us hear what Jesus our high priest says to the Philadelphia Church. “And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that OPENETH and NO MAN SHUTTETH; an SHUTTETH, and NO MAN OPENETH: I know thy works: behold, have set before thee an OPEN DOOR, and NO MAN CAN SHU it.” See *Revelation 3:7-13*. Here we have a shut door and an open door to the Philadelphia Church. The shut door is the door of the tabernacle of the congregation, and no man can open it, or find admittance in through that door. The open door is the door into the most holy place, within the second veil, called in *Revelation 11:19*, “the temple of God; and there was seen in his temple the ARK of his TESTAMENT,” the ten commandmentsADRE September 1850, page 3.1

Let it be remembered that in the pattern, the most holy place within the second veil, was the only place where the ark of the ten commandments was kept, and could not be opened or entered only on the tenth day of the seventh month, on pain of death. So also, on

the tenth day of the seventh month, 1844, at the termination of the 2,300 days, the time appointed to cleanse the Sanctuary, the most holy place of the Sanctuary, or true Temple in Heaven, was opened under the sounding of the seventh angel, and there was seen (by faith, by the little flock,) the ark of His testament," the ten commandments. See *Revelation 11:19*. At that time we came to the "blood of sprinkling that speaketh better things than that of Abel." See *Hebrews 12:24*, and to the blotting out of the sins of the whole house of Israel. See *Acts 3:19-21*. *ADRE September 1850, page 3.2*

Christ has not entered the holiest of all, of the heavenly Sanctuary, yearly, since the ascension, to blot out sins, and cleanse the Sanctuary, "for then must he often have suffered since the foundation of the world." "But now ONCE in the end of the world," [at the end of the 2,300 days,] hath he appeared [in the holiest of all] to PUT AWAY sin, by virtue of the sacrifice of himself, [on Calvary.] See *Hebrews 9:22-28*. - Jesus, our High Priest, PUTS "AWAY SIN" by blotting it out and removing it from the Sanctuary, to the land of separation on the scape-goat. At the end of the 2,300 days, our high priest bore into the most holy, on the breast plate of judgment, all who were within the reach of salvation. *ADRE September 1850, page 3.3*

And among those that were borne in, I believe, were some that had not had the light on the second advent doctrine, and had not rejected it, but were living according to the best light they had. And I believe also, that there were others who had a sacred reverence for God and his word, and had his fear before their eyes, yet they made no profession of religion, or of conversion, but in the sight of God who sees not as man sees, they were much nearer a state of justification before God, than very many who made a great profession of religion. Again, children who had not arrived to years of accountability were borne in on the breast plate of judgment. These three classes are the standing heads of wheat to be gleaned, and gathered in from the field. The Lord will see that the present truth is given to all these, and if they receive and obey the truth their sins will be blotted out and "put away." But if they reject the present truth, their names will be blotted out, and they will be cut off from the house of Israel forever. Many of the above named will be raised up to take the garments and the crowns of those who have

backslidden and become luke-warm. Said Jesus, to the Philadelphia Church, "Behold I come quickly: hold that fast which thou hast, that no man take thy crown." Again, "Behold I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." *ADRE September 1850, page 3.4*

Oh that you would be entreated to buy gold tried in the fire, and white raiment that the shame of your nakedness do not appear, and anoint your eyes with eye salve, that you may see; and be rebuked and chastened, and be zealous and repent, lest you be spued out of his mouth, and be disinherited, as those were who rebelled in the wilderness of Paran. Those were examples of the Laodicean Church. But Caleb and Joshua, who wholly followed the Lord, were the example of the Philadelphia Church, which follow the Lamb whithersoever he goeth. Read with care *Numbers 4:11, 12, 22-24, 37, 38.* *ADRE September 1850, page 3.5*

God's purpose was to take them, at once, into the promised land, but for their rebellion they had to learn and know his breach of promise, (margin, altering of his purpose,) by being disinherited. So also now those who have not kept their garments, but lost them, and some one else has taken their crowns, instead of their sins being blotted out, their names will be blotted out of the book of life, and they will be cut off from the house of Israel forever. We are in the "wilderness of the people," see *Ezekiel 20:35-38*, where all the rebels will be purged out. *ADRE September 1850, page 3.6*

Some suppose that if the door is shut, there can be no more repentance unto life, or forgiveness of sins. - This is certainly a mistake. All who were borne in on the breast plate of judgment, and have not sinned wilfully, may repent and find forgiveness. Jesus says to the Laodiceans, "as many as I love I rebuke and chasten, be zealous, therefore, and repent." Again, in the type, on the tenth day of the seventh month, the daily, the morning and evening sacrifice, and other offerings for the forgiveness of sins were kept up. See *Numbers 29:7-11.* *ADRE September 1850, page 3.7*

But we will come again to the Sabbath truth; and we hope that you will lay aside all prejudice, and lose sight of the humble writer, and

not reject the truth of God on account of the unworthiness of the feeble instrument, through which it may be brought before your mind. And oh, may the Lord guide us into his truth, that we may see it in all its clearness and simplicity.*ADRE September 1850, page 3.8*

But, as I said before, when we urge the claims of the Sabbath, you are ready to give all that is written in the bible on this subject to the Jews; and say it was given to them as a peculiar people, under peculiar circumstances, and that the Sabbath was binding upon them; but not on us Gentiles. You call it the Jewish Sabbath, or Sabbath of the Jews. But the seventh day Sabbath is no where in the bible called the Jewish Sabbath. It is called the Sabbath of the Lord thy God. He calls it "MY HOLY DAY." Jesus says, "The Sabbath was made for MAN." We are men; then it was made for us.*ADRE September 1850, page 3.9*

But the principle which leads you to take the position that those scriptures relating to the Sabbath, have nothing to do with us, or are not binding upon us, if carried out, would aim a deadly blow at the foundation, and unsettle and evade the force of all truth. In the days of the first advent, the scribes and pharisees could say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets; but Jesus told them that they filled up the measure of their fathers, and that all the righteous blood shed upon the earth from the blood of righteous Abel, unto the blood of Zacharias, whom ye slew between the porch and the altar. Verily I say unto you, all these things shall come upon this generation. This was fulfilled in the destruction of Jerusalem, A. D. 70. This was but a figure or an example of what will befall the professed church of these last days, called "Babylon." "And in her was found the blood of prophets and of saints and of all that were slain upon the earth." Again said Jesus, "Suppose ye that those Galileans were sinners above all the Galileans, because they suffered such things," etc? "or those eighteen upon whom the tower in Siloam fell, and slew them," etc. "I tell you nay, but except ye repent, ye shall all likewise perish." The principle by which you reject the Sabbath, contradicts the testimony of the prophets and of Jesus Christ, and his apostles.*ADRE September 1850, page 4.1*

Said the Son of God, "Think not that I am come to subvert the law, or the prophets; I am not come to subvert, but to ratify. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore, shall break *one of these least commandments*, and shall teach men so, shall be in no esteem in the reign of heaven." (See Campbell's translation. James says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. So speak ye, and so do, as they that shall be judged by the law of liberty." Said Paul - "As many as have sinned in the law, shall be judged by the law. For not the hearers of the law are just before God, but the doers of the law shall be justified." Again, "Whatsoever [that is, ALL that] was written afore time, was written for our learning; that we, through patience, and comfort of the scriptures might have hope." Once more, "ALL scripture is given by inspiration of God, and is profitable," etc.*ADRE September 1850, page 4.2*

How can these testimonies be true, on the principle by which you reject the Sabbath truth?*ADRE September 1850, page 4.3*

FORMER THINGS OF OLD, DECLARING THE END

JWe

"The thing that hath been, it is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun. Is there any thing whereof it may be said: See, this is new? It hath been already of old time which was before us." *Ecclesiastes 1:9-10. ADRE September 1850, page 4.4*

"That which hath been is now, and that which is to be hath already been, and God requireth that which is past." *Chap 3:15. ADRE September 1850, page 4.5*

"Remember the former things of old, for I am God, and there is none else: I am God, and there is none like me: Declaring the end from the beginning, and from ancient times the things that are not yet done." *Isaiah 17:9, 10. See Deuteronomy 32:7, 8. ADRE September 1850, page 4.6*

“Now all these things happened unto them for ensamples; (margin types) and they are written for OUR admonition, upon whom the ends of the world are come.” *1 Corinthians 10:11.ADRE September 1850, page 4.7*

Let us now examine some of the former things of ancient time, which declare the end, and compare them with the things now being done. While Israel was in Egyptian bondage, they were not permitted to keep the Holy Sabbath; but God set his hand to deliver them, and with a high hand, and an outstretched arm, brought he them out of it, and led them by a pillar of cloud by day, and by a pillar of fire by night. And when they had reached the wilderness by the Red Sea, which was before them, and the Egyptians behind them, the pillar of fire which was before them, and had led them on, removed from before them and went behind them, and shut down between them and the Egyptians. It was light to Israel, but dark to the Egyptians, so that they came not near each other all that night.*ADRE September 1850, page 4.8*

The above is an example of God's setting his hand again the second time to recover the remnant of his people, and by the proclamation of the hour of his judgment, the fall of Babylon and the midnight cry, he brought them out of spiritual Egypt, into the wilderness of the people, and when we passed the midnight cry, our pillar of light was behind us. It is indeed dark to our enemies, so that they come not near us; but it is light to us, while we remember all the way the Lord our God has led us. The proclamation of '43, the fall of Babylon, and the midnight cry, are sure way marks, and are our pillar of fire behind us, which sheds a brilliant light upon our pathway. - When Israel had crossed the Red Sea, and were free from Egyptian bondage, the Lord reminded them of his Holy Sabbath, and said, "How long refuse ye to keep my commandments, and my laws, for see that the Lord hath given you the Sabbath." So also now the first important truth brought to our minds after we came into the wilderness of the people, this side of '44, was the Sabbath truth. It has been ringing in our ears, "How long refuse ye to keep my commandments, and my laws." Israel coming to Mount Sinai, was an example of our coming to Mount Zion, the city of the living God. See *Hebrews 12:18-22*. And God speaking the ten commandments [which were the strength and

glory of Israel, as they passed over Jordan, and had power over the nations of Canaan] from Sinai, whose voice then shook the earth, is a lively example of His roaring out of Zion, and uttering his voice from Jerusalem. Then he will “shake not the earth only, but also heaven,” *verse 26*. At this time God’s covenant keeping people, the remnant, have “power over the nations.” *ADRE September 1850, page 4.9*

And while Moses was in the holy mount with God, receiving the ten commandments, engraven on the tables of stone by his finger, [an example of their afterwards being written in the hearts of God’s people, by the Holy Spirit; see *2 Corinthians 3:3; Hebrews 8:9, 10,*] the people became impatient, by the delay of Moses, and said to Aaron, “Up, make us gods which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.” *Exodus 32:1*. They made a golden calf, an image to a beast, and offered sacrifice to it. *ADRE September 1850, page 4.10*

This is a vivid example of the disappointment, and the impatience of advent believers after the midnight cry was given. They expected that Jesus, [the antitypical Moses] would then descend from heaven, but being disappointed, and impatient, many of them organized at the Albany conference, in 1845, and made to themselves leaders to go before them. Thus doing, they have turned round, and are trying to build up what they once tore down, in exposing the corruptions of the churches, and church organization, during the cry, - Babylon is fallen. *ADRE September 1850, page 4.11*

Read the history of Israel, and the virtue of the ten commandments in the ark, in passing over Jordan, which signifies judgment. Let it be remembered, they came up out of Jordan on the tenth day of the first month, and the captain of the Lord’s host appeared with a drawn sword in his hand. And the Lord said unto Joshua, “This day have I rolled away the reproach of Egypt from off you.” With the ark of the ten commandments, they compassed the walls of Jerico seven days and seven times on the seventh day. Then there was a mighty shout, and the walls of Jerico fell down flat and they took the city. They went on taking city after city, and driving out the nations;

but they could do nothing without the ark of God. Thus they took the typical land of Canaan.*ADRE September 1850, page 5.1*

All this was typical of the saints finally taking the kingdom under the whole heaven. This is among the former things of old, to be remembered as declaring the end from ancient times, the things that are not yet done. And as ancient Israel could have no power over the nations of typical Canaan without the ten commandments, so none but those who keep the commandments of God, and the faith of Jesus, will receive power over the nations, when the saints take the kingdom.*ADRE September 1850, page 5.2*

Again, the unbelief of the Jews in rejecting the first Advent, and the consequent judgments, in the destruction of their city and temple, shadow forth the unbelief of the professed church in rejecting the second Advent, and the consequent seven last plagues to be poured on Babylon.*ADRE September 1850, page 5.3*

Now we may understand the application of our Saviour's words, in answer to the question. "When shall these things be, and what shall be the sign of thy coming, and of the end of the world?" We see clearly that one is a figure or example of the other. And although it was necessary for the Christians at the destruction of Jerusalem, to pray that their flight might not be in the winter, or on the Sabbath day, yet it is among the things of which it is said - "That which hath been, is that which shall be." We see that the instructions of our Saviour in answer to the above question, applies with much greater force to the "day when the Son of Man is revealed," and to the "time of trouble, such as never was," than to the destruction of Jerusalem. "As it was in the days of Noah, so shall it be also in the days of the Son of Man." "Likewise also as it was in the days of Lot." See *Luke 17:20-37*. These were also examples of the end of the world. "Even thus shall it be in the day when the Son of man is revealed."*ADRE September 1850, page 5.4*

"In that day, [Campbell renders it "on that day,"] let not him who shall be on the house-top, having his furniture in the house, come down to take it away. Let not him who shall be in the field return home. - Remember Lot's wife. Whoever shall seek to save his life shall lose it, and whosoever shall throw it away shall preserve it. I

tell you there will be two men in one bed; one will be *seized*, and the other will ESCAPE. Two women will be grinding together; one will be *seized*, and the other will ESCAPE. Two men will be in the field; one will be *seized*, and the other will ESCAPE.” Compare with this *Ezekiel 7:16*. This will be the time of Jacob’s trouble. “Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble, but he shall be saved out of it.” See *Jeremiah 30:6, 7*. This will be when the image of the beast shall both speak, and cause that as many as will not “worship the image” shall be “killed.” This will be “the hour of temptation which shall come upon all the world, to try them that dwell upon the face of the earth.” Then we shall need to “pray that our flight be not in the winter, neither on the Sabbath day.” *ADRE September 1850, page 5.5*

Perhaps some may be disposed to confine this to the days of Papal persecution, because Matthew says, “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place,” etc. And again, because he says, “Immediately after the tribulation of those days,” etc. And Mark says, “In THOSE DAYS after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall,” etc. As the sun and moon were darkened in 1780, and the stars fell in 1833, the tribulation, which was just before these signs was the Papal persecutions. Very well, Jesus then recognized the perpetuity, and obligation of the Holy Sabbath, down the stream of time as late as the days of the Papal tribulation. And surely Jesus could not have taught his disciples to pray that their flight be not on the Sabbath day, on account of the Jews preventing them from fleeing on the Sabbath day, as some say, in the days of Papal tribulation. The Jews were previously scattered among all nations, and were at that time slaves and bondmen. The perpetuity and obligation of the Sabbath is, by our Saviour, recognized clear down to the end of the world, even in the time of Jacob’s trouble. *ADRE September 1850, page 5.6*

The signs in the sun, moon and stars are to be reacted over, in the time of Jacob’s troubles, in the great day of the Lord. Joel clearly teaches the darkening of the sun, moon and stars yet in the future. See *Joel 2:10, 11; 3:15, 16; Isaiah 13:9, 10; Ezekiel 32:7, 8*. So we see that, “that which hath been is that which shall be, even down to

the latest period in the end of the world.”*ADRE September 1850, page 5.7*

I have not space to take up all the objections to the Sabbath, such as *Colossians 2:14-17*; *2 Corinthians 3:7-15*; and *Romans 14*. For an answer to these and other pretended objections I must refer you to Bro. James White’s pamphlet, “Present Truth, No. 1,” or his reply to Joseph Marsh’s article - seventh day Sabbath abolished. He has clearly and satisfactorily answered these objections, to every candid person who is earnestly seeking after the truth.*ADRE September 1850, page 5.8*

ELIJAH THE PROPHET

JWe

“Behold I send you Elijah the prophet before the coming of the great and dreadful day of the Lord.” - *Malachi 4:5*. Said Jesus, ‘Elias truly shall first come and restore all things;’ The work of Elijah, in the last days, is to restore, to ‘raise up the foundations of many generations,’ repair the breach in the law of God, and to restore the true worship of the true God. Those who are engaged in this restoration, are the Elijah that was to immediately precede the second advent, the same as was John the Baptist, who went before Jesus, in the spirit and power of Elijah, at the first advent.*ADRE September 1850, page 5.9*

Let me here call your attention to some of the most important points in the very interesting history of Elijah, in the days of Ahab, and his wife Jezebel. This history is one of the most important things of old to be remembered as declaring, from ancient times, the things that are now being done. Please read the entire history in *1 Kings 16:29*, to *Chap. 22*; *2 Kings 1* and *2 Chap’s*: also *Chap’s 9* and *10*. Compare *1 Kings 16:31-34*, with *Deuteronomy 7:3, 4*; *Joshua 6:26*.*ADRE September 1850, page 6.1*

Ahab did evil above all that were before him. This is an example of the wickedness in the end of the world, which is above all that has ever been before it. Jezebel, the wife of Ahab, is a figure or example of the Catholic Church, see *Revelation 2:20*. Jezebel was

finally thrown down from an upper loft, and trodden under-foot of horses, so that nothing but the skull and feet and palms of her hands were to be found, and her blood was upon the wall, and upon the horses, and her carcass was dung upon the face of the field.*ADRE September 1850, page 6.2*

This is a striking figure of Mystery Babylon, the Jezebel of these last days about to be thrown down, and trodden in the wine-press of the wrath of God. - Jezebel slew all the prophets of the Lord except Elijah. So Jezebel, the Catholic Church, has slain her millions of Christians.*ADRE September 1850, page 6.3*

Balaam was a magician, and used enchantments, and was sought unto by kings, to bless them, and to curse their enemies. See *Numbers 22:6, 7*. He seems to be a figure, or example of the pope, who has acted the part of Balaam in blessing and cursing. He has professed to be God's vicar on earth. For proof that Balaam is an example of the pope, read *Revelation 2:14*. - Holding the 'DOCTRINE OF BALAAM,' in this text, has reference to the doctrine of the Catholic Church.*ADRE September 1850, page 6.4*

Jannes and Jambres, according to Jasher, were the two sons of Balaam. He was present when they withstood Moses. They exercised the same power of enchantment that their father, Balaam, had exercised. They deceived Pharaoh and the Egyptians, by means of those miracles which they had power to do. - 'That which hath been is that which shall be.' This is an example of the two-horned beasts [*Revelation 13:11-18*] which 'exerciseth all the power of the first beast before him, and he doeth great wonders, so that he maketh fire come down on the earth in the sight of men, and deceiveth them that dwell on the earth, *by the means of those miracles which he had power to do in the sight of the beast.*' 'As Jannes and Jambres withstood Moses, so do these RESIST THE TRUTH, men of corrupt minds, reprobate concerning the faith: But they shall proceed no farther, for their folly shall be made manifest, as theirs also was.' *2 Timothy 3:1-9*.*ADRE September 1850, page 6.5*

The worshippers of Balaam made an image to supply the place of Balaam. So also the two-horned beast will cause them that dwell on

the earth, to make an image to the first beast before him. And those who worship the beast and his image, may properly be called Balaam's worshippers, and the worshippers of Baal.*ADRE September 1850, page 6.6*

Elijah prophesied before Ahab, that there should 'be neither dew nor rain these years, but according to my word.' Then the Lord said to Elijah 'Get thee hence and *hide* thyself by the brook Cherith, that is before Jordan.' There was a sore famine in Samaria. This was an example of the proclamation of the advent, up to 1844. From that time to 1848, three and a-half years, God's true people were hid and trodden underfoot; buried under the rubbish, and spurious coin, dust and shavings, as Br. Miller saw in his dream. And there was a sore famine in the land. 'Not a famine of bread, nor a thirst for water, but of hearing the words of the Lord,' *Amos 8:11*. There was neither dew nor rain of the Spirit. The religious periodicals teemed with articles headed 'FAMINE OF THE SPIRIT.' and 'GREAT SPIRITUAL DEARTH,' etc.*ADRE September 1850, page 6.7*

While Elijah was hid by Jordan, the people supposed he was dead. So also after '44, the funeral sermon of Millerism was preached, and many supposed, that Millerism was dead.*ADRE September 1850, page 6.8*

But the Lord said to Elijah, 'go shew thyself unto Ahab.' So at the end of three and a half years, Elijah went to shew himself unto Ahab.' So also, the word of the Lord contained in the sealing message of the third angel came to the true people of God, more clearly in 1848, after they had been hid in the wilderness of the people three and a half years. The angel began to ascend from the east, having the seal of the living God, even from the way that Elijah went to hide himself before Jordan. Yes, in 1848, the light of God's last sealing truth began to dawn upon the scattered church. And she began to look forth from the wilderness, as the morning, then fair as the moon, next clear as the sun. And is destined to 'receive power over the nations,' and be 'terrible as an army with banners.' See *Song of Solomon 3:6; 8:5; 6:10*.*ADRE September 1850, page 6.9*

But when Elijah went to show himself unto Ahab: Ahab said unto

Elijah, 'Art thou he that TROUBLETH ISRAEL? So also it is now when we urge the keeping of all of the commandments of God, we are charged with troubling Israel, and sowing discord, and of causing divisions, etc.*ADRE September 1850, page 6.10*

Some notices of this character have appeared in the 'Advent Herald,' and the 'Advent Harbinger.'*ADRE September 1850, page 6.11*

The most prominent Advent preacher in Canada West, said to Br. Holt when we were there, 'I wish you would not present this subject here, (referring to the Sabbath question,) for it will make me so much more LABOR** and TROUBLE*ADRE September 1850, page 6.12*

But we will answer them in the language of Elijah to Ahab. We have not troubled Israel: but thou and thy father's house, in that ye have FORSAKEN THE COMMANDMENTS OF THE LORD, AND THOU HAST FOLLOWED BALAAM,' (the Pope.) The commandments of God, then was the message of Elijah when he came out of the wilderness. His work was to restore the keeping of the commandments of the Lord, which constituted the true worship of the true God.*ADRE September 1850, page 6.13*

By remembering these former things of old, declaring the *end* from ancient times, the things now being done, we learn our present position, present duty, and the work before us.*ADRE September 1850, page 6.14*

In contemplating this subject, I am led to exclaim, 'O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out.'*ADRE September 1850, page 6.15*

But when Elijah had called the people together he said unto them, "HOW LONG HALT YE BETWEEN TWO OPINIONS? ~~the~~ *the Lord be God, follow him*, [keep his commandments] but if Baal, then follow him.*ADRE September 1850, page 6.16*

Now go with me back of 1844, before the Sabbath question came up among us. Most if not all of you then regarded Sunday as holy,

sanctified time, and looked with religious horror on those who violated it. And why did you regard it as holy time? I answer, because the fourth commandment in the decalogue, required you to remember the Sabbath day to keep it holy. But when the Sabbath question came up, your leaders, instead of stepping into the gap, to help make up the breach, for the house of Israel to *stand in the battle in the day of the Lord*, went about to try to prove that Jesus Christ and his apostles kept the first day of the week as *holy time*, instead of the Sabbath of the bible. *ADRE September 1850, page 6.17*

But being driven from this false refuge, their next resort was to take shelter under the *no Sabbath* wall, which they themselves have built, daubing it with untempered mortar; and they have made many 'to hope that they would confirm the word.' [No Sabbath position.] *ADRE September 1850, page 7.1*

But unless you speedily make your escape from this false refuge, the storm of Jehovah's burning wrath will very soon overtake you, which will not only destroy the wall, but those who have built it, and daubed it with untempered mortar. See *Ezekiel 13*. *ADRE September 1850, page 7.2*

The two opinions, between which you are halting, are God's Holy Sabbath, and the Pope's Sunday - you are neither one thing nor the other - you neither follow God, in keeping his Sabbath, nor Balaam, by regarding the Pope's Sunday as holy time. You are neither cold nor hot, but lukewarm, thinking that you are rich, and increased in goods, and have need of nothing, and KNOW NOT that you are poor, and miserable, and blind, and naked. As the Lord liveth, and as thy soul liveth, there is no safety or salvation where you are. If you remain where you are, according to the testimony of the faithful and true Witness, He will spue you out of his mouth. O! will you, having come thus far, stop short of the kingdom? Break away from the enchanted ground. With feeling hearts we say to you in the language of Moses, 'Come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel.' *ADRE September 1850, page 7.3*

But we can take no middle ground with you. God has forbidden it,

See *Jeremiah 15:19-21*. Elijah wished to bring the truth of his mission to a test, and requested them to bring two bullocks and they would prepare the sacrifice and put the wood and sacrifice in order, but put no fire under, and they might call on Baal. And he would call on the name of the Lord, and the God that answered by fire, let him be God. So they made ready the sacrifice, and the prophets of Baal called on Baal from morning till noon. Then Elijah mocked them, and said '*cry aloud*,' he is a God, either he is talking, or pursuing, or in a journey, or peradventure he sleepeth and must be awaked. So they cried aloud, and cut themselves saying '*O Baal, hear us*.' But no answer came.*ADRE September 1850, page 7.4*

And at the time of the evening sacrifice, Elijah called the people unto him, and he repaired the altar of the Lord that was broken down, and dug a trench about the altar, and put on the wood and the sacrifice. And he told them to fill four barrels of water, and pour it on the burnt sacrifice, and on the wood. They did it the second time, and the third time. In all, twelve barrels full, and the water ran round about the altar, and filled the trench also with water.*ADRE September 1850, page 7.5*

Then Elijah prayed, saying 'Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou are the Lord God, and that thou hast turned their heart back again.'*ADRE September 1850, page 7.6*

'Then the fire of the Lord fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces, and they said *the Lord, he is the GOD! the Lord, he is the GOD*.'*ADRE September 1850, page 7.7*

Here Elijah finished his message, and work of restoring the commandments of God, and turning back the hearts of a remnant, to follow God in keeping his commandments: And proved his message and work to be of God, by fire; which was an example of every minister's work, being tried by fire in the end of the

world.*ADRE September 1850, page 7.8*

As Paul teaches us, 'every man's [minister's] work, shall be manifest, for the *day shall declare it*, because it shall be revealed by fire; and the fire shall try every man's [minister's] work, of what sort it is.*ADRE September 1850, page 7.9*

And then Elijah prayed seven times for the Lord to send rain. First, there was a cloud like a man's hand, and the heavens became black with clouds, and there was a great rain. And Ahab rode and went to JEZREEL, 'And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab, to the entrance of Jezreel.'*ADRE September 1850, page 7.10*

This was a figure of entering the great day of the Lord. 'For great shall be the day of Jezreel.'*Hosea 1:11*. The rain that was sent in answer to the prayer of Elijah, was a figure or example of the latter rain, the time of refreshing from the presence of the Lord, which will come upon the remnant, just at their entering the great day of the Lord, to prepare them to endure the time of trouble.*ADRE September 1850, page 7.11*

After entering Jezreel, (a figure of entering the great day of the Lord,) Ahab told Jezebel all that Elijah had done, that he had turned the hearts of the people from following Balaam, to follow the Lord in keeping his commandment; and had cut off the prophets of Baal. Then Jezebel sent a messenger unto Elijah, saying, 'So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time.'" Here then is a decree of Jezebel, that Elijah should be killed. Then Elijah 'arose, and went for his life,' and fled into the wilderness, and so ESCAPED the hand of Jezebel.*ADRE September 1850, page 7.12*

This is an example of the decree of Jezebel, the image of the beast, that will both speak, and cause that as many as will not worship the image should be killed. This will be in the great day of JEZREEL, or day of the Lord. As Elijah had to flee for his life, so also, all that will not worship the image, will have to flee for their lives. This is the time Jesus refers to when he says, "But pray ye that your flight be not in the winter, neither on the Sabbath day." 'In that day (when the Son of man is revealed) he which is on the house-top and his stuff

in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. REMEMBER LOT'S WIFE. Whosoever shall seek to save his life, [by submitting to worship the image,] 'shall lose it' [in drinking the wine of God's wrath in the seven last plagues,] and whosoever shall lose his life, [as Daniel and the three Hebrews did,] shall preserve it, [as their lives were preserved.]*ADRE September 1850, page 7.13*

Some tell us that we must be subject to the powers that be. This we mean to do.*ADRE September 1850, page 7.14*

The decree of Darius was that all men should cease praying for thirty days, to any God or king but Darius, or be cast into the den of lions. Daniel submitted to the latter. The decree of Nebuchadnezzar was that all should worship the image which he had set up, or be cast into the burning fiery furnace. The three Hebrews submitted to the latter. Thus they were subject to the powers that were. This image and decree was but an example of the image of the beast, and the decree, that as many as will not worship the image of the beast, shall be killed. 'That which hath been, is that which shall be done.'*ADRE September 1850, page 7.15*

But Jesus said 'I tell you in that night there shall be two in one bed, one will be seized and the other will escape.' And two at the mill, and two in the field; one will be seized and the other will ESCAPE. This will be the time of Jacob's trouble; as it was with Elijah when he escaped the hand of Jezebel, and fled into the wilderness, and came and sat down under a juniper tree, and wished for himself that he might die. And as he slept, the angel touched him, saying, 'arise and eat,' and he arose and eat, and went in the strength of that meat forty days and forty nights, unto Horeb, the Mount of God. Here Elijah saw the mountains rent, and the rocks broken to pieces, and a mighty earthquake, etc. This is an example of our coming, not to Horeb, that might be touched, and that burned with blackness and darkness, etc., but as Paul says, ye are come unto Mount Zion, and unto the city of the living God, the Heavenly Jerusalem, etc., where we shall hear the voice of God, when he shall 'roar out of Zion and utter his voice from Jerusalem,' and shake the heavens and the earth.*ADRE September 1850, page 8.1*

Then the Lord said to Elijah, go and anoint Hazael, Jehu and Elisha. The object of this anointing was that they should slay all the house of Ahab and Jezebel, and all the prophets and worshippers of Baal, and break down the image and house of Baal, and destroy Baal out of Israel. This was accomplished in Jezreel. See *2 Kings 4:6-10, 30-37; 10:1-38*. This was a striking example of the anointing of the saints. [*Isaiah 10:26, 27*] and their receiving power over the nations. 'And he that overcometh and keepeth my works unto the end, to him will I give power over the nations; And he shall rule them with a rod of iron; as the vessels of a potter, shall they be broken to shivers; even as I received of my father.' *Revelation 2:26, 27*. *ADRE September 1850, page 8.2*

The fury of Jehu, is but an example of the fury which will be manifested in the great day of the Lord's wrath. The Lord also told Elijah that he had reserved him 'all the knees which had not bowed unto Baal.' These were an example of those who will not now worship the beast nor his image. 'That which hath been is that which shall be.' *ADRE September 1850, page 8.3*

THE THIRD ANGEL'S MESSAGE

JWe

In the fourteenth chapter of Revelations, we have a series of angels, five in number, whose work carry us down to the treading of the wine press of the wrath of God. *ADRE September 1850, page 8.4*

The first angel was a message of warning and mercy to the world, and nominal church. The rejection of this message, by the churches proved their FALL. This prepared the way for the second angel to follow saying, 'Babylon is fallen, is fallen, that great city,' etc. This brought God's people out of Babylon, and made them a free people, and prepared them to receive and obey the third angel's message, which they could not have obeyed while in Babylon, no more than Israel could have kept the Holy Sabbath, while they were bondmen and slaves in Egypt. *ADRE September 1850, page 8.5*

"And the third angel FOLLOWED THEM saying with ~~loud~~ voice, If

any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, etc.”*ADRE September 1850, page 8.6*

From the solemn declaration of the third angel, we see that it is of the utmost importance that we understand clearly what the beast is, and what his image is, and what is his mark, and what constitutes his worship, in order that we may avoid their worship, and their mark, and escape drinking the wine of the wrath of God.*ADRE September 1850, page 8.7*

Would God put forth such a solemn declaration, attaching such a great penalty to be inflicted on all who do not avoid the mark and worship of the beast and his image and then leave us in the dark to guess what these things mean?*ADRE September 1850, page 8.8*

Will any man say that we do not and can not understand, from the bible, what constitutes the mark, and the worship of the beast and his image? Such a position would charge God with folly, and the height of injustice!*ADRE September 1850, page 8.9*

The clear truth, most certainly, exists on this point, and it is not only the privilege, but the duty of all of God’s dear children to search and ascertain the clear truth on this point.*ADRE September 1850, page 8.10*

O, may God Almighty help us to learn and know this truth, and escape the storm of his indignant wrath, that is about to burst, with all the fury of a sin avenging God, upon the heads of all who have the mark of the beast, and his image.*ADRE September 1850, page 8.11*

From the manner in which the third angel introduces the subject of the beast and his image, it is manifest that they had been previously brought to view. - Just before introducing the prophetic advent history of *Chap.14*, we have in *Chap. 13* a description of the beast and his image, and their mark and worship, referred to by the third angel.*ADRE September 1850, page 8.12*

The beast then, whose mark and worship we are to avoid, is the

one with seven heads and ten horns, of *Chap. 13*, which made war with the saints, and overcame them; and had power given him to continue forty and two months, 1260 years; at the end of which he received a deadly wound by a sword, and was led into captivity. This was somewhere between 1798 and 1809, when a quarrel of no short standing, between Bonaparte and the Pope, reached its crisis. - The following is from Lockhart's Napoleon, vol. 2, pages 89,90,91:-*ADRE September 1850, page 8.13*

“General Moillis took military possession of Rome in Feb., 1809.”
“On the 17th of May, Napoleon issued his final decree from Vienna, declaring the temporal sovereignty of the Pope to be wholly at an end; incorporating Rome with the French Empire declaring it to be his second city, settling a pension on the holy father, in his spiritual capacity, and appointing a committee of administration of the civil government of Rome. The Pope was arrested and dispatched under a strong escort, to Savona and from thence conveyed across the Alps to Grenoble, and from thence he was removed to Fontainebleau, where he continued a prisoner during more than three years, until, in the general darkening of his own fortune, the imperial jailor was compelled to adopt another line of conduct.”*ADRE September 1850, page 8.14*

The above history shows clearly that a deadly wound by a sword (military power) was inflicted upon the Papal head, and that he went into captivity. At this point, John saw another beast COMING UP - not yet up, but coming up - having two horns like a lamb, and he spake as a dragon. Now it is certain that this two horned beast does not apply to the reign of Bonaparte, for this good reason - that Bonaparte was then already in the height of his power. Neither did he ever exercise ALL the power of the Papal beast, or do the miracles to be accomplished by the two horned beast.*ADRE September 1850, page 8.15*

In this chapter John sees the first beast wounded as it were to death, and go into captivity. Then he sees the two horned beast coming up, which causes them that dwell on the earth to worship the first beast, whose deadly wound was healed, and which causes an image to be made to the first beast, and gives “life unto the image of the beast, that the image of the beast should both speak,

and cause that as many as would not worship the image of the beast should be killed.”*ADRE September 1850, page 9.1*

In *Chap.17*, John is carried away in the Spirit into the wilderness, and here he sees a woman seated on a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. This is the image of the first beast.*ADRE September 1850, page 9.2*

The angel, after giving John this view of the image, then steps back with him to the point where the first beast received his deadly wound and went into captivity, and where John saw the two horned beast COMING UP. At this point the angel talks with John and gives him an explanation of the seven heads and the ten horns. He says, the seven heads are seven mountains, on which the woman sitteth. Some would tell us that these seven mountains are the seven literal hills of earth on which the city of Rome is built. - But how could one of those literal hills of earth be wounded to death by a sword, and then be healed again? This cannot be the correct view.*ADRE September 1850, page 9.3*

When the stone smites the metallic image upon his feet, THEN “the iron, the clay, the brass, the silver and the gold” will be “broken to pieces TOGETHER.” “And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion.” *Revelation 13:2*.*ADRE September 1850, page 9.4*

These texts seem to authorize us to go back to the head of gold or lion, Babylon, to count the seven heads:- Babylon, one; Medo-Persia, two; Grecia, three; Rome Imperial, four; Rome Kingly, five; Rome Papal, six; and Rome Protestant, or two-horned beast, seven. Said the angel to John, “there are seven kings, five ARE FALLEN,” in the past, “one is” present, (the sixth,) “and the other, (the seventh) is not yet come,” but is COMING UP. (Two horned beast.)*ADRE September 1850, page 9.5*

Mark this - John in vision, is standing at the end of the 1260 years of Papal rule, when he sees the two horned beast COMING UP.*ADRE September 1850, page 9.6*

“The beast that thou sawest, WAS and IS NOT, [because he is

wounded as it were to death, and gone into captivity,] and shall ascend [future] out of the bottomless pit, and go into perdition.” *Chap 17:8*. Again, “And the beast that was, and is not, even he is the EIGHTH and is of the SEVEN, and goeth into perdition.” *Verse 11*. This is the image; it is the son of perdition. *ADRE September 1850, page 9.7*

The two-horned beast is Protestant Rome, and is the seventh head. The two horns are civil and ecclesiastical power. The great and grand principle on which the Protestant churches have reared themselves was the right of liberty of conscience, and free toleration. This was, indeed, lamb-like. The civil power became deeply imbued with the same spirit. It protected, sustained, and upheld the churches in this principle. This was also lamb-like in the civil power. These are the “two horns like a lamb;” but he is to speak “as a dragon.” “And he exerciseth all the power of the first beast before him.” Here again we learn the great truth, “that which hath been is that which shall be done.” So that by learning the history of the first beast, we may know what to expect from the latter, which “exerciseth ALL the power of the first beast before him,” although he continues but a short space. He “causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed.” *ADRE September 1850, page 9.8*

It is said of the first beast, that he made war with the saints. Daniel gives the same testimony, and says he shall “have indignation against the HOLY COVENANT,” and shall have intelligence with them that FORSAKE the holy covenant.” “And such as do wickedly against the COVENANT shall be corrupt by flatteries; but the people that do know their God shall be strong and do exploits;” “yet they shall fall by the sword and by flame, by captivity and by spoil many days.” Once more, “And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to CHANGE TIMES AND LAWS.” *ADRE September 1850, page 9.9*

This text has no reference to human times and laws, but to God’s times and laws - laws of the HOLY COVENANT, of which God has said, “My covenant will I not break nor ALTER the thing that is gone out of my lips.” But this beast speaks great words against the Most

High, and thinks to change the very laws of which He has declared that He will NEVER BREAK NOR ALTER.*ADRE September 1850, page 9.10*

I will here give a few short extracts of history from Sabbath tract No. 4, published by the New York Sabbath Tract Society:*ADRE September 1850, page 9.11*

“Early in the seventh century, in the time of *Pope Gregory I*, the subject of the Sabbath attracted considerable attention. *Baronius*, in his Councils, says, “This year (603) at Rome, St. Gregory, the Pope, corrected that error, which some preached by Jewish superstition, or the Grecian custom that it was a duty to worship on the Sabbath as likewise upon the dominical days; and he calls such preachers the preachers of Antichrist.”*ADRE September 1850, page 9.12*

“The observance of the first day was not so early in England and in Scotland as in most other parts of the Roman Empire. According to *Heylyn*, there were Christian societies established in Scotland as early as A. D. 435; and it is supposed that the gospel was preached in England in the first century by St. Paul. For many ages after Christianity was received in these kingdoms, they paid no respect to the first day. *Binius*, a Catholic writer, in the second volume of his works, gives some account of the bringing into use the Dominical day [Sunday] in Scotland, as late as A. D. 1203. “This year,” he says, “a council was held in Scotland concerning the introduction of the Lord’s day, which council was held in 1203 in the time of *Pope Innocent III*,” and quotes as his authority *Roger Hoveden*, *Matth*, *Paris*, and *Lucius Eccl. Hist*. He says “By this council it was enacted that it should be holy time from the twelfth hour on Saturday noon until Monday.”*ADRE September 1850, page 9.13*

Mr Bamfield says, “The king and princes of England, in 1203, would not agree to change the Sabbath and keep the first day, by this authority.”*ADRE September 1850, page 9.14*

[A letter which Eustachius Abbott, of Flay, said came down from heaven, which threatened the people with dreadful judgments, if they did not keep the first day of the week. Read it in Sabbath Tract No. 4, or Bro. White’s pamphlet - Present Truth, No.1.]*ADRE*

September 1850, page 9.15

“This was in the time of *King John*, against whom the popish clergy had a great pique for not honoring their prelacy and the monks, by one of whom he was finally poisoned.*ADRE September 1850, page 10.1*

“The parliament of England met on Sundays until the time of *Richard II*, who adjourned it from that to the following day.*ADRE September 1850, page 10.2*

“In 1203, “A council was held in Scotland to inaugurate the king, and [concerning] the feast of the Sabbath.*ADRE September 1850, page 10.3*

“The *Magdeburgenses* say, this Council was about the observation of the Dominical day *newly brought in*, and that they ordained that it should be holy from the twelfth hour of Saturday even till Monday.*ADRE September 1850, page 10.4*

“The first law of England made for the keeping of Sunday, was in the time of *Edward VI* about 1470. “Parliament then passed an act, by which Sunday and many holy days, the feasts of all Saints, of holy Innocents, were established as festivals by law.”*ADRE September 1850, page 10.5*

From the above texts of scripture, and quotations from history, there is not a clearer revealed truth in all God’s Holy Word, than that the first beast of *Revelation 13*, did have indignation against the holy covenant, and did cast down the truth to the ground, by changing the keeping of holy time from the seventh, to the first day of the week, thinking thereby to CHANGE TIMES and LAWS.*ADRE September 1850, page 10.6*

Catholics themselves do not deny that their church did institute Sunday keeping instead of the observance of the seventh day, and they are proud of the honor of so doing. The pope, professing to be God’s vicar on earth, claiming infallibility, claims the right to change the times and laws of God. For say they, the keys of the kingdom were delivered unto Peter, and have been held in our church by succession.*ADRE September 1850, page 10.7*

CUTTING REPROOF

JWe

“PAPISTS. - In a book called An Antidote, or Treatise of Thirty Controversies, intended as a reply to the writings of Dr. Faulk, Dr. Whitaker, Dr. Field, and others, the author speaks thus: “The Word of God commandeth the *seventh* day to be the Sabbath of our Lord, and to be kept holy; you [Protestants,] without any precept of scripture change it to the *first* day of the week, *only authorized by our traditions*. Divers English Puritans oppose against this point, that the observation of the first day is proved out of Scripture, where it is said the first day of the week *Acts 20:7; 1 Corinthians 16:2; Revelation 1:10*. Have they not spun a fair thread, in quoting these places? If we should produce no better for purgatory and prayers for the dead, invocation of the saints, and the like, they might have good cause indeed to laugh us to scorn; for where is it written that these were *Sabbath* days in which those meetings were kept? Or where is it ordained they should be always observed? Or, which is the sum of all, where is it decreed that the observation of the first day should abrogate or abolish the sanctifying of the seventh day which God commanded everlastingly to be kept holy? Not one of those is expressed in the written word of God.”*ADRE September 1850, page 10.8*

In this extract the Papists justly charge the Protestants of *changing* the keeping of the seventh day, to the first day of the week, without any precept of scripture, “ONLY AUTHORIZED by their traditions.” So says the first beast. In this, the two horned beast, Protestant Rome, has done just what was predicted that he would do, viz: “And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein to worship the first beast, whose deadly wound was healed.”*ADRE September 1850, page 10.9*

Sunday keeping is an institution of the first beast, and all who submit to obey this institution emphatically worship the first beast, and receive his MARK, “THE MARK of the beast.” This is the very identical thing, wherein the two horned beast has caused the earth and them that dwell therein to worship the first beast, and to receive

his mark. The truth of God declares it and history shows its fulfilment. And I pity the man who disregards it. For “if ANY MAN worship the beast or his image, or receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation,” etc. A few short months from this, and the warning notes of the sealing angel will die away, and God will set his broad seal upon this truth, by pouring out the vials of his wrath, upon those who have the mark of the beast, and upon them which worship his image. Then they will be compelled to confess this truth which they now spurn and trample under foot, viz: that Sunday keeping is the mark and worship of the beast, and that the Holy Sabbath truth is the sign, seal or mark of the living God. The message of the third angel is the last to the little flock, to prepare them for the time of trouble. When this message is finished, the four winds will be loosed. This angel is the same as the one in Chap.7, “having the seal (or mark, as it is called in *Ezekiel 9:4-6*,) of the living God.” His work is to seal (or mark) the servants of God in their foreheads. Seal, mark and forehead are figurative language in these texts. See *Chap 17:5; Ezekiel 3:8, 9*. All must see that forehead in these texts refers to a prominent development of character, and that the mark in the forehead means the most prominent characteristic mark in the lives, profession, or conduct of those referred to.*ADRE September 1850, page 10.10*

And all must admit that there is no point of religious faith, so prominent in the Roman world, as that of Sunday keeping, and that there is no other principle in their religious character, upon which such unity of faith exists as upon Sunday keeping. In this the great majority of the Roman world are agreed. This is their most prominent characteristic MARK, and it is “of the beast.”*ADRE September 1850, page 10.11*

The third angel is raising his loud and warning voice against worshipping the beast, or receiving his mark, and has he no mark to administer? Yes, he has the seal [or mark] of the living God. What is it? Keeping “the *commandments* of God, and the faith of Jesus.” Why is it said HERE are they that keep the commandments of God? Evidently because one of them had been cast down to the ground, and trodden under foot for more than 1200 years. And

although the other nine had been kept, yet it could not be said that they were keeping THE COMMANDMENTS, because it is written "For whosoever shall keep the whole law, but shall fail with respect to ONE PRECEPT, hath become guilty of all." [Campbell] *ADRE September 1850, page 10.12*

Therefore the trodden down commandment must be restored and kept, before it can be said, "HERE are they that keep the COMMANDMENTS OF GOD." Nine of them are universall admitted to be in full force, and binding upon mankind. And there is no particular cross, or test of faith in admitting or confessing them. The veriest worldling will do this. *ADRE September 1850, page 10.13*

But the cross and test is, in confessing and obeying the trodden down Holy Sabbath commandment. God has always had a present test truth for his church to believe, which was the sealing, saving truth of the time then present. In the days of the apostles, it was the present sealing truth to believe that Jesus Christ had come in the flesh, and had suffered and had risen again from the dead, etc. See 2 Corinthians 1:22; Ephesians 1:13, 14; 4:30; 2 Peter 1:12. *ADRE September 1850, page 10.14*

Then come down to the proclamation of 1843, the hour of God's judgment, the fall of Babylon and the Midnight cry. These were the *then* PRESENT saving truths, and the world by rejecting them sealed their own damnation. *ADRE September 1850, page 11.1*

And think you that the third angel has no testing, sealing truth? strange indeed if he has not. What then, could be the object of his message? Some tell us that they have no objection to our believing, and obeying the Sabbath commandment, if we will not make it a test of salvation. I ask what would be the object of teaching this truth, if there was no salvation in it? - It is the last testing sealing truth that will ever be offered to mortals, and all who reject it will speedily drink the wine of God Almighty's wrath. *ADRE September 1850, page 11.2*

So far as the third angel's message has been proclaimed, it is known that the burden of the message has been to restore the down trodden Sabbath commandment. This is the most *prominent*

characteristic mark of those who are proclaiming the present truth. It is the seal or mark of the living God. But some require a thus saith the Lord, that the Sabbath is the seal. They might with equal propriety require the same of every sealing truth that has ever been proclaimed to man. But thank heaven, we have got a thus saith the Lord for the Sabbath seal. He has said by his prophet, *Isaiah 8:16*, speaking of the present crisis, “Bind up the testimony, SEAL [or ratify] THE LAW among my disciples.” This could never be done while they were violating one precept of that law.*ADRE September 1850, page 11.3*

Again, when the children of Israel had left Egypt, the first commandment urged on them was the Sabbath of the Lord our God. So, also, it was with us, after we got out of Babylon into the wilderness of the people, this side of 1844. Then it began to ring in our ears, “How long refuse ye to keep my commandments and my laws, for see that the Lord hath given you the Sabbath.*ADRE September 1850, page 11.4*

It was the LAST important truth and commandment urged from Mount Sinai, when God “made an end of communing with Moses upon the Mount;” Read *Exodus 31:12-18*. It was then and there urged and enjoined by the most powerful motives. It was enjoined as a holy sanctifying truth, and by keeping it they should know that the Lord their God did sanctify them. It was enjoined by the most heavy penalties that could be inflicted upon the one who dared to violate or defile it. By doing any work therein, “that soul should be cut off from among his people,” and should surely be put to death.*ADRE September 1850, page 11.5*

Again, the greatest favor and blessing that could be bestowed upon mortal man, was held out as the most powerful motive, to the willing and obedient, viz: “a SIGN between me and you,” “that ye may know that I am the Lord that doth sanctify you.” Walker’s definition of a sign is “a token, to MARK, to ratify by hand or to SEAL. So also, now the Sabbath is enjoined upon the little flock, as a MARK, a SEAL, and it is now enjoined and urged from the same powerful motives that it was then, viz: all who reject this truth after receiving the light upon it, and continue to defile the Holy Sabbath, by doing any work therein, are to be cut off from among his people, and

purged out from among them as rebels, and are surely and speedily to be put to death, by drinking the wine of God's wrath, in the seven last plagues.*ADRE September 1850, page 11.6*

But it is a sign, a seal, a mark to the willing and the obedient, that the Lord their God doth sanctify them. Paul says, "Now these things were our examples; [margin our figures.] *1 Corinthians 10:6*. Once more, "Now ALL these things happened unto them for ensamples, [margin types,] and they are written for our admonition, upon whom the ends of the world are come. - Wherefore let him that thinketh he standeth, [while he is defiling the Holy Sabbath, by doing any work therein,] take heed lest he fall." *Verses 11, 12. ADRE September 1850, page 11.7*

God hath said, "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Said Jesus, "Elias truly shall first come, and RESTORE all things."*ADRE September 1850, page 11.8*

You have heard the voice of Elijah in the advent doctrine, which has been proclaimed in the spirit and power of Elijah, and will you now turn a deaf ear to his voice in the message of the third angel, crying in the wilderness of the people, "Prepare ye the way of the Lord, make *strait* in the desert a high way for our God." Read *Isaiah 57:14; 62:10-12; 35:8-10*. The highway for the redeemed and ransomed of the Lord to walk in, and return and come to Zion, is so plain that the wayfaring man shall not err therein.*ADRE September 1850, page 11.9*

"Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein. Also, I set watchmen over you, saying, Harken to the sound of the trumpet. But they said, We will not harken. Therefore hear, ye nations and know, O congregation, what is among them. Hear, O earth, Behold I will bring evil upon this people, even the fruit of their thoughts, BECAUSE they have not harkened unto my words, nor to my LAW, but REJECTED IT."*ADRE September 1850, page 11.10*

Those who will not walk in this clear and plain highway, evidently do not delight in the law of the Lord, as did David and Paul*ADRE*

September 1850, page 11.11

The beast and his image, his mark and worship, (Sunday keeping,) are clear. Also, it is clear the keeping the true Sabbath is the seal or mark of God. Those who worship the beast and his image, by observing the first day, are certainly idolators, as were the worshippers of the golden calf in the wilderness. Compare *Exodus 32:1-10*, with *1 Corinthians 10:7, 14*. "Neither be ye idolators, as were some of them." "Wherefore, my dearly beloved, flee from idolatry?" *ADRE September 1850, page 11.12*

Satan always gets his counterfeit mark just as near the true mark of God as he can. This he has done in bringing into use the first day for the Sabbath. One is the true worship of the true God, and is his SEAL or MARK, the other is the worship and mark or seal of the beast and his image. *ADRE September 1850, page 11.13*

God says, by his messenger - the third angel - "If any man worship the beast or his image, or receive his mark, etc., the same shall drink of the wine of the wrath of God." The opposite, has power to both speak and cause that as many as will not worship the image of the beast, should be killed. This is what Daniel heard, when he said, "I beheld then, [just before the beast was slain at the close of time] because of the voice of the GREAT WORDS which the horn spake." This is opening his mouth in blasphemy against God. John said, "He spake as a dragon." *ADRE September 1850, page 12.1*

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ." *Revelation 12:17. ADRE September 1850, page 12.2*

God will have his followers united in his worship, and brought into the "unity of the faith," by keeping the Holy Sabbath; also, the second commandment, in refusing to worship the image of the beast, by not keeping Sunday. *ADRE September 1850, page 12.3*

The opposite will have his followers united, and in unity, in his image worship, by keeping Sunday. And he makes war with the remnant for keeping the opposite commandments, viz: the Holy Sabbath and not worship an image, in keeping Sunday. This is the

bone of contention. This is the foundation of the dragon's declaration of war with the remnant.*ADRE September 1850, page 12.4*

"The battle is coming between the two kingdoms,
The armies are gathering round;
The pure testimony and vile persecution
Will come to close battle ere long.
Then gird on your armor, ye saints of the Lord
And he will direct you by his living word;
The pure testimony will cut like a sword."*ADRE September 1850, page 12.5*

"Then Moses stood in the gate of the camp, and said, who is on the Lord's side? let him come unto me. And ALL the sons of Levi gathered themselves together unto him." The sons of Levi then separated themselves from the idolitry of image worship. So, also, under the loud voice of the third angel, it is to be declared, in the language of Moses, who is on the Lord's side, let them come unto us. And we know that all who are on the Lord's side, will manifest themselves to be the sons of Levi, by leaving the idolitry of Sunday keeping. Such are the sons of Levi, referred to in *Malachi 3:1-3*. The dragon will make war with them for keeping the Holy Sabbath, and refusing to worship the beast or his image. This will bring Jacob's time of trouble - the fiery trial, which is to try them in this fiery furnace, and purge them as gold, etc. Well might Malachi, in view of all this, say: "Who may abide the day of his coming, and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap." "And he shall purify the sons of Levi, and purge them as gold, etc."*ADRE September 1850, page 12.6*

In the language of Elijah, we would say, "How long halt ye between two opinions? If the Lord be God, then follow him; [break away from your idolatry, and keep God's Holy Sabbath] but if Baal, then follow him," [keep his Sunday.] Do you answer, that you are not following Balaam, because you do not keep Sunday. This will avail you nothing. If you continue to defile the Sabbath, you will be cut off from among his people, and surely be put to death, by the seven last plagues.*ADRE September 1850, page 12.7*

O ye Laodiceans, to you is the word of this salvation sent. No longer halt between two opinions. - "The Lord he is the God, the Lord he is the God." "And that knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." *Romans 14:12.ADRE September 1850, page 12.8*

O, my beloved brethren, my soul goes out after you. I want to see you manifesting yourselves the sons of Levi, by marching out from that company of idolaters, and coming over on the Lord's side.*ADRE September 1850, page 12.9*

O, may God help you to buckle on the whole armor of God "for an helmet," take "the hope of salvation," then "the sword of the Spirit, which is the word of God;" "But, ABOVE ALL, take the *Shield of Faith*, whereby ye may be able to quench all the fiery darts of the wicked." For "as the Lord liveth, and as thy soul liveth,' there is but a step between us and the battle of the great day of God Almighty. And if you would not fall, but stand in that mighty contest, when the dragon shall make "war with the remnant," because they refuse the mark and worship of the beast, and keep God's Holy Sabbath, then step into this gap, and help repair and make up the breach in the law of God. Then you, with Israel, will "stand in the battle in the day of the Lord." Read *Ephesians 6:13-17; Ezekiel 13:4, 5; 22:30, 31; Isaiah 30:1, 8, 9, 17, 18*. See marginal reading of *verse 8*.*ADRE September 1850, page 12.10*

But I want to say a little more about the two-horned beast. It is said that "he doeth GREAT WONDERS, sdhat he maketh fire come down from heaven on the earth, in the sight of men, and he deceiveth them that dwell on the earth by the means of those miracles, [or wonders,] which he had power to do in the sight of the beast."*ADRE September 1850, page 12.11*

How common is the remark, that this is an age of wonders. The mind can scarce keep pace with the march of improvement. And when the truth of the second speedy coming of Messiah to raise the righteous dead and change the living saints, and usher in the glorious jubilee, the seventh thousand years reign with Christ, the

true Bible millenium, was proclaimed the priesthood of Protestant Rome, opposed this glorious truth, and have taught “them that dwell on the earth” that there was to be a temporal millenium. And the road which they marked out as leading to it, was through the improvement of the arts and sciences, and that by this means the earth would be brought into a high state of cultivation - society would be improved - a congress of nations would be established to adjust and amicably settle all difficulties, and thus all war be avoided, and that all nations would “beat their swords into ploughshares, and their spears into spurning-hooks, and that nation should not lift up sword against nation, neither learn war any more; and that by means of improvement in navigation and the magnetic telegraph, the nations of the earth could communicate with each other as readily as though they lived in one common neighborhood. And thus they, like “Jannes and Jambres,” have withstood the truth, and “deceived them that dwell on the earth” with the fable of a temporal millenium, when in fact, the seven last plagues, and the battle of the great day of God Almighty, when the slain of the Lord will be many from one end of the earth to the other, is just ready to burst upon them in all its fury and vengeance.*ADRE September 1850, page 13.1*

The wonders and miracles performed by ancient magicians, especially those done by Jannes and Jambres, by which Pharaoh and the Egyptians were deceived, are among the former things of old to be remembered as declaring the END from ancient times, the things now being done. It was an example of the wonders and miracles which the two-horned beast was to perform, viz: “And he doeth great wonders, so that he maketh fire come down from heaven on the earth, in the sight of men; and deceiveth them that dwell on the earth by the means of those miracles, which he had power to do in the sight of the beast.” This prophecy is already in process of fulfilment, by the wonderful discoveries by mesmerism, the Rochester knockings, etc. “As Jannes and Jambres withstood Moses,” so will these “resist the truth.” See *2 Timothy 3:1-9, 1 Timothy 4:1*. They profess to have found out the principle by which Christ and the Holy Apostles did miracles. Through these agencies, Satan will work “with all power and signs, and lying wonders and with all deceivableness of unrighteousness in them that perish; BECAUSE they received not the love of the truth, that they might be

saved. And FOR this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” iiThes.ii,9-12. Instead of seeking unto the living God, those who reject the truth, will seek unto mesmerizers and unto familiar spirits, such as the Rochester knocking spirits. In this way they will fill up the cup of their iniquity, as did the Amorites, who dwelt in the land of Canaan, and were driven out for doing these things. See *Deuteronomy 18:9-14; 1 Samuel 28:7-9; Exodus 22:18; Leviticus 19:26, 30, 31; 20:6, 27; 2 Kings 17:16-18*.ADRE September 1850, page 13.2

“And when they shall say unto you, seek unto them that have familiar spirits and unto wizards that peep, and that matter; should not a people seek unto their God? for the living to the dead? To the law [of God, ten commandments] and to the testimony; [of Jesus Christ.] if they speak not according to this word, it is because there is no light in them.” *Isaiah 8:19, 20*.ADRE September 1850, page 13.3

The Rochester knocking professes to be the spirits of the dead, conversing with the living who seek unto them. “Should not a people seek unto their God? for the living to the dead?” But instead of seeking unto the living God for instruction, those who are carried away with this delusion, seek unto the dead, of whom the scriptures testifies as follows: “But the dead know not any thing.’ Here we see that *Isaiah 8:19*, is being fulfilled, just at this point of time, when the “law” of God is being sealed “among the disciples,” [verse 16] under the third angel’s message.ADRE September 1850, page 13.4

Once more, “Saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.”ADRE September 1850, page 13.5

When such a law as this last text describes is passed by the image beast, it will make void the law of free toleration, and the right of

liberty of conscience. The passing of such a law would indeed seem to be exercising the power of the Papal beast, and would manifest it to be truly the image of the beast. This would bring Protestants and Catholics on to one common platform. It would be like Ahab, king of Israel, taking Jezebel to wife.*ADRE September 1850, page 13.6*

“The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition. And they that dwell on the earth shall wonder,” when they behold the beast that was [Papacy] and is not, [civil power gone,] and “yet is.” [The image beast.]*ADRE September 1850, page 13.7*

The “image” is the “eighth,” “and is of the seven, and goeth into perdition.” It is “of the seven,” because it is but an image of Papacy, which is one of the seven. It is to “go into perdition” therefore it is the son of perdition, to be destroyed by the “brightness of Christ’s coming.” See *2 Thessalonians 2:8*.*ADRE September 1850, page 13.8*

Said the angel, “the ten horns which thou sawest are ten kings, which have received no kingdom as yet, but receive power as kings ONE HOUR WITH the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the lamb,” etc. ONE HOUR is allotted for the ten horns, and the beast to have power. This will be the hour of Babylon’s judgment. See *Chap 18:10, 19*. And when the image puts forth the decree that as many as will not worship the image shall be killed, then will be the “hour of temptation which shall come upon all the world to try them that dwell upon the earth.” It will be the trial of the saints, mentioned in *Daniel 12:10*. “Many shall be purified and made white and TRIED,” and the time of Jacob’s trouble when the saints will have to flee, without taking any thing out of their houses to carry with them; and those that are in the field are not even to return back to take up their garments, but REMEMBER LOT’S WIFE, and flee for their lives as did Elijah. - But does your heart sadden or fail you, on account of the roughness of the way? Read some of the precious promises that God has given for our special benefit, and comfort in this last mighty conflict with the powers of darkness. *Psalms 93:1-5; 104:6-17; 115:12, 13; Psalm 91:2-12; 124, and 102*. Mark the heading of *Psalms 102*, and *verses 16-20*, and *129:1; Luke*

The way is narrowing up; “straight is the gate, and narrow is the way that leadeth unto life, and few there be that find it.”*ADRE September 1850, page 13.10*

God has ever brought his people into a straight place before delivering them, that he might manifest his mighty power in their salvation and get to himself honor and glory. And shall we murmur at the roughness of the way before us? Shall we, like Ephriam, being armed, turn back in the day of battle? God forbid. Let our motto and watchword be, ONWARD, ONWARD to victory; for victory will turn on Zion’s side.*ADRE September 1850, page 13.11*

If you seek to save your life by worshipping the image, you will speedily lose it by drinking the wine of God’s wrath. But if you will lose your life, as Daniel and the three Hebrews did, rather than commit idolitry, you will then preserve your life, as Daniel and the three Hebrews did. God has promised to deliver us out of this snare of the fowler; and that NO WEAPON formed against us, at this crisis, shall prosper. He has promised “When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon us.” Said Jesus, “Fear not, *little* flock, for it is your Father’s good pleasure to give you the kingdom.”*ADRE September 1850, page 13.12*

THE AGE TO COME

JWe

We can have no faith in the new doctrine, now being taught, of probation in the age to come, after the second Advent. Before Christ comes in the clouds of heaven to raise the dead and change the living saints, the great plan and work of salvation by his blood, will be finished. Before our Great High Priest leaves the Sanctuary in heaven, the sins of all Israel will be blotted out, and put upon the head of the scape-goat, and by him borne into the land of separation, or forgetfulness.*ADRE September 1850, page 14.1*

Then 'He that is UNJUST, let him be UNJUST STILL; and he which is FILTHY, let him be FILTHY STILL; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. - And behold, I come quickly; and my reward is with me, to GIVE EVERY MAN according as his work shall be.' *Revelation 22:11, 12.ADRE September 1850, page 14.2*

When Jesus comes the second time, it is without sin [sin offering] unto salvation. He will then no longer be a sin offering, consequently, no more sinners can come to God through him, after he ceases to be a sin offering, which is before he comes in the clouds of heaven.*ADRE September 1850, page 14.3*

'Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.' *Acts 4:12.ADRE September 1850, page 14.4*

This new doctrine of probation in the age to come, looks to me like a devise of the enemy, to draw the mind away from the present sealing truth of the third angel's message.*ADRE September 1850, page 14.5*

I will now present some further objections to the doctrine of probation in the age to come. The 'law of Moses was a shadow of good things to come.' And there can be no shadow without a body or substance which casts the shadow. Take one example, the Paschal lamb was slain on the fourteenth day of the first month at evening, (margin between the two evenings,) which is 3 o'clock P. M., or the ninth hour of the day. Jesus, the Lamb of God, was slain on the fourteenth day of the first month. The ninth hour of the day, he cried out 'It is finished.' And he arose the morrow after the Sabbath, in fulfillment of the first fruits. Thus he 'died for our sins according to the scriptures;' and 'rose again the third day, according to the scriptures;' that is, according to the law of Moses. And will any other portion of the law of Moses fail of being fulfilled, or fail of reaching its body or substance? Certainly not.*ADRE September 1850, page 14.6*

The Jews were permitted, by the law of Moses, in the typical land of Canaan, to sow their fields, and plant their vineyards six years. 'But in the seventh year shall be a Sabbath of rest unto the LAND, a

Sabbath for the Lord,' 'And thou shalt number seven Sabbath of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month, IN the day of atonement, etc.' Read *Leviticus 25*. Now it is perfectly clear that the seventh year Sabbath, and the jubilee, shadow forth the great antitypical Jubilee, the one thousand years reign with Christ. And there must be 'a Sabbath of rest unto the LAND,' [the WHOLE EARTH,] through the antitypical Jubilee, the seventh thousand years. This conclusion is unavoidable. There is no body of the shadow without it. *ADRE September 1850, page 14.7*

And we have other examples of this fact. The history of ancient Babylon, its downfall, and that land lying desolate, and not dwelt in from generation to generation, are examples of the downfall, and destruction of Mystery Babylon the great, and of her land lying desolate, without inhabitant through the thousand years. The typical land of Canaan lying desolate, from generation to generation is another example; also Ninevah and Sodom and Gomorrah. All these are among the former things of old, which we are required to remember, as declaring the end from ancient times, the things that are not yet done. Now read the fate of Mystery Babylon the great, in the great day of the Lord, after which it is to be 'as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in, from generation to generation, etc.' See *Isaiah 13*. This should forever settle the question with every reasonable mind. See *Chap 24:1, 3, 4; and Chap. 34; Jeremiah 4:23-29, Esdras xiv, 21-32. ADRE September 1850, page 14.8*

But where will the saints reign with Christ through the one thousand years, if the earth lies desolate? We would here say that the doctrine, that the saints will dwell on the earth through the seventh thousand years, is without foundation in the word of God. It is true that the saints will finally inherit, and dwell on the earth, but not till after the seventh thousand years. Not till the new heaven and the new earth are created. *ADRE September 1850, page 15.1*

Jesus said, 'I go to prepare a place for you, and if I go and prepare a place for you, I will come again and RECEIVE YOU UNTO

MYSELF; THAT WHERE I AM, THERE YE MAY BE ALSO.' And fulfillment of this promise, at the beginning of the seventh thousand years, Jesus, 'the Lord himself will descend from heaven,' and the saints will be 'caught up' to 'MEET the Lord in the AIR: and so shall we ever be with the Lord.' [Just as Jesus said,] 'That *where* I am THERE ye may be also.' They ascend up into heaven, as Enoch, Elijah and Jesus did, and enter in through the gates into the City, the place prepared for them, and that is their home through the thousand years. For 'the heavens must receive' Jesus until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.' *Acts 3:21*. And certainly, the heavens and the earth will not be restored, or made new, until the end of the thousand years. *ADRE September 1850, page 15.2*

Then 'the rest of the dead,' (the wicked,) live again,' 'And his feet shall stand in that day, (at the end of the thousand years) upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east, and toward the west, and there shall be a very great valley.' This process prepares the location for the Holy City, which then descends and rests upon it. 'And the Lord my God shall come, and all the saints with thee.' This cannot be when the Lord comes in the clouds of heaven, at the commencement of the thousand years, for then he comes with angels, after the saints, to gather and to translate them. But it is at the close of the thousand years, when he returns with ALL his saints who have 'lived and reigned with Christ a thousand years,' then the wicked who live again come up on breadth of the earth, and compass the camp of the saints about, etc., and fire come down from heaven and devours them. Then will come the 'restitution of all things.' 'He that sat upon the throne' 'will make all things new.' *ADRE September 1850, page 15.3*

Now see *Zechariah 14:6-9*, read margin of *verse 6*. 'It shall not be clear in some places, and dark in other places of the world.' 'But it shall be ONE day,' margin, 'the day shall be ONE,' 'which shall be known to the Lord, not day nor night: but it shall come to pass at evening time it shall be light.' Or as John saw it, 'there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign,' how long? a

thousand years? yea, “forever and ever.” “And the Lord shall be king over all the earth. In that day shall there be one Lord, and his name one.”*ADRE September 1850, page 15.4*

After the treading of the wine press of the wrath of God, in the battle of the great day, it is evident from many texts of scripture, that a small remnant will be left. They will doubtless be the special subjects of God’s wrath, who will seek death in vain. Having rejected great light, they will be left to wander a few years in mournful solitude, and behold the desolations of the earth.*ADRE September 1850, page 15.5*

This is the class spoken of in *Zechariah 14:6-19*. The new doctrine of probation in the age to come supposes that these will have a probation, and may secure salvation by going “up from year to year, to worship the King, the Lord of hosts, and to keep the feast of tabernacle,” etc. Now that this idea is incorrect, is evident from the following scriptures: *Romans 14:2; Philippians 2:9-11; Isaiah 45:23; Psalm 86:9; Revelation 15:4*. We see clearly from these texts that God will cause “all nations to COME and WORSHIP BEFORE HIM. This is when his ‘JUDGMENTS ARE MADE MANIFEST.’*ADRE September 1850, page 15.6*

But does their worship at this point secure the King’s favor? Most certainly it does not. Well, then, will not the judgments of God be MANIFEST to those who are left after the battle of the great day of God Almighty, after the cities of the nations are fallen, and the earth desolated and broken down? It is BECAUSE his judgments are made manifest, that they go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And if they neglect or refuse to perform this worship, God will still manifest his judgment unto them and smite them with the plague, even the HEATHEN that come not up to keep the feast of tabernacles. But, I ask again, will this worship secure the King’s favor, and bring salvation to these worshippers? Nay, verily, it will then be forever too late; the die will have been cast, and the solemn tidings will have gone forth, ‘he that is filthy, let him be filthy still.’ It will then be entirely too late for a great ransom to redeem any soul.*ADRE September 1850, page 15.7*

But this remnant, after wandering a few years in mournful solitude, beholding the desolation of the earth, will be slain, and the earth will be left desolate, without inhabitant, UTTERLY EMPTIED, and 'none shall pass through it forever and ever.' See *Isaiah 24:1, 3, 6-8; 34:8-10; Jeremiah 4:23-29; Esdras xvi,23-32*.ADRE September 1850, page 16.1

Well, say some, what do you think of theADRE September 1850, page 16.2

LIFE AND DEATH QUESTION?

JWe

What do you think of the sleep of the saints, and the destruction of the wicked? Do you believe that doctrine? Yes; but I do not believe that our minds should be wholly occupied with that one question, at this all-important crisis.ADRE September 1850, page 16.3

Let me here quote Esdras ix,11-13:- 'And they that have LOATHED MY LAW, while they had yet liberty, and, when as yet, place of repentance was open unto them, understood not, but despised it, the same must know it after death by pain. And therefore BE THOU NOT CURIOUS HOW THE UNGODLY SHALL BE PUNISHED, & when: but enquire HOW THE RIGHTEOUS SHALL B SAVED.ADRE September 1850, page 16.4

This, to me, is of the most vital importance at this momentous time, to enquire how the righteous shall be saved; which is by 'keeping the commandments of God, and the faith of Jesus.' 'If thou wilt enter into life, keep the commandments.' *Matthew 19:17*.ADRE September 1850, page 16.5

O, do not suffer your minds to be diverted from the present truth, by the enemy. On your speedy decision and action, with respect to the present truth, hangs your eternal destiny, for weal or woe. Oh! may God help you to make your calling and election sure, by securing the seal of the living God, before the last notes of the sealing angel shall die away, and the doleful echo come back, 'HE THAT IS FILTHY LET HIM BE FILTHY STILL.' HIRAM EDSO
Port Gibson,

N. Y. Sept. 1850. ADRE September 1850, page 16.6

Advent brethren, who wish the Extra for distribution, will please address the subscriber, at Port Gibson, or Elias Goodwin, Oswego, N. Y., post paid. Terms, Gratis. H. E. *ADRE September 1850, page 16.7*

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James White

VOL. I. - AUBURN, (N. Y.), SEPTEMBER, 1850. - NO. 4.
"CALL TO REMEMBRANCE THE FORMER DAYS."

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JAMES WHITE,
Publishing Committee.

TERMS -*Gratis*, except the reader desires to give something toward its publication.*ADRE September 1850, page 49.1*

All communications, orders and remittances for the "Review" should be directed to Elias Goodwin, Oswego, N. Y., (POST PAID.)

THE DAY OF JUDGMENT

JWe

"Because he hath appointed a day in the which he will judge the world in righteousness." *Acts 17:31.ADRE September 1850, page 49.2*

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations; and he shall separate them one from another as a shepherd divideth his sheep from the goats; And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, etc.*ADRE September 1850, page 49.3*

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels, etc." *Matthew 25:31-46.ADRE September 1850, page 49.4*

We have never been able to harmonize all the scripture testimony relating to the judgment, with any other view than that the great day of judgment will be one thousand years long. Our Saviour has given a description of the scenes of the judgment, [*Matthew 25:31-46*,] and if there was no other scripture testimony to explain the words of Jesus, and show the length of the day of judgment; then we might suppose that the righteous and wicked would be raised together at the second advent, and that the scenes of the judgment would all be acted in a literal day of twenty four hours. But there is other testimony that cannot be harmonized with this view. All the testimony will perfectly harmonize with the correct view. We will now notice some of the events of the day of judgment.*ADRE September 1850, page 49.5*

1. It will be introduced by the second advent of the "Son of man, in his glory," and "all the holy angels with him," to gather the elect only - the righteous - both the living and those who sleep. They will be "caught up together" in "the clouds to meet the Lord in the air," and "ever be with the Lord."*ADRE September 1850, page 49.6*

2. Then shall He sit upon the throne of His glory. When? Answer. It is the next event immediately following His advent, "in his glory, and all the holy angels with him."*ADRE September 1850, page 49.7*

"Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the THRONE OF HIS GLORY, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." *Matthew 19:28*. This text proves that the followers of Jesus must first be raised to sit on the thrones of judgment, before Christ sits upon the throne of his glory. We will here give Campbell's translation of *Matthew 19:28*, which makes this point much clearer.*ADRE September 1850, page 49.8*

"Verily I say unto you, that at the renovation, when the Son of man shall be seated on his glorious throne, ye my followers, SITTING also upon twelve thrones, shall judge the twelve tribes of Israel."*ADRE September 1850, page 49.9*

Question. - How long will the Son of man and his followers sit on thrones of judgment? Answer. - One thousand years. Proof. - "And I saw THRONES, and they SAT UPON THEM, and JUDGMENT wa

given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and REIGNED WITH CHRIST A THOUSAND YEARS.² *Revelation 20:4.ADRE September 1850, page 49.10*

“But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the DAY OF JUDGMENT and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a THOUSAND YEARS, and a thousand years as one day.”² *Peter 3:7, 8.* If this testimony from the apostle does not go to prove that the Lord’s day of judgment is one thousand years - the seventh millenium - then it is unmeaning language to us. Many minds have been confused by the conflicting views that have been published on this subject. Some have contended that the day of judgment was prior to the second advent. This view is certainly without foundation in the word of God.*ADRE September 1850, page 49.11*

It is true, as Paul says, that “the saints shall judge the world,” but not while in their mortal state. The Apostle adds, “Know ye not that we shall judge angels?”*ADRE September 1850, page 49.12*

“And the ANGELS which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the JUDGMENT OF THE GREAT DAY.” *Jude, verse 8.ADRE September 1850, page 49.13*

When the immortal Saints sit on thrones with Christ, in the great day of judgment, then they will not only judge the world, but fallen angels - the Devil and all his angels. Daniel, “in the night visions,” saw that “judgment was given to the Saints of the Most High,” but not to mortal saints - not “until the ancient of days came,” and the “little horn” ceased prevailing, which will not be until he is destroyed by the brightness of Christ’s coming.*ADRE September 1850, page 49.14*

“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at [not before] his appearing and his kingdom.” - *2 Timothy 4:1.ADRE September 1850, page 49.15*

The advent angel [*Revelation 14:6, 7*], “saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come,” does not prove that the day of judgment came in 1840, or 1844, nor that it will come prior to the second advent. The testimony of that angel could only signify, that the period had come for this generation to be tested by second advent truth. It is true that mortal saints act a part in the trial, in probationary time. They bear the cutting truths of God’s word, which separate the wheat and tares, the “precious from the vile,” but the work of judging to be done in the great day of judgment, and executing the “judgment written” is the work of immortal saints. “This honor have ALL the saints, [dead and living, after their resurrection and change,] Praise ye the Lord.” *Psalms 149:9*. God will execute his judgments on this generation, by pouring out the vials of his wrath, on all who have the mark of the beast. This must be before the second advent. But the pouring out of his wrath on this generation, will no more be “the day of judgment and perdition of ungodly men,” than his wrath in drowning the world in the days of Noah, raining fire and brimstone from heaven on Sodom, or his wrath on the Jewish nation for rejecting the first advent. Mark this: “The day of vengeance,” or year in which the seven last plagues are to be poured out, is not “THE day of judgment.” Those who are cut off by the plagues will have to be judged in the great day of judgment, as well as those who were drowned by the flood, or the men of Sodom, on whom God rained fire and brimstone. *ADRE September 1850, page 49.16*

“Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah, in THE DAY OF JUDGMENT, than for the city.” *Matthew 10:15*. *ADRE September 1850, page 50.1*

3. “And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats.” *ADRE September 1850, page 50.2*

We have shown that Jesus and the saints reign on thrones in judgment one thousand years, therefore the third great event in the judgment, which is gathering ALL NATIONS before him, will take place at the close of the one thousand years, when “the rest of the dead” at the resurrection of “the unjust” will live “again.” All nations cannot be gathered before the king until they are raised, which will

be when the “rest of the dead” live again. Then all nations will be, indeed, gathered before him. And as a shepherd divideth his sheep from the goats, so will the righteous be separated from the wicked. The saints will all be gathered into the Beloved City, and then the rest of the dead will be raised outside of it, and come up on the breadth of the earth, and compass the camp of the saints. All nations are then gathered, not to be judged, no, for the judging day, one thousand years, will then be passed, but to hear their sentence, and receive their reward.*ADRE September 1850, page 50.3*

To those on his left hand the King will say, “Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.” This “everlasting fire” is that which comes “down from God out of heaven” and DEVOURS them. It will “BURN THEM UP, saith the Lord of hosts, that it shall leave neither root nor branch.” This everlasting fire which will not be quenched until the whole host of Gog and Magog are devoured, which was prepared for the devil and his angels, will burn up, not only the “root,” the devil, but the branch, or branches, his children, not a scrap left, thank Heaven! Then God will have a clean universe, and there will be no more tempting devil to annoy the saints, or holy beings of other worlds. Then the whole universe of God can join in one grand jubilee, or as John in prophetic vision heard and has written:*ADRE September 1850, page 50.4*

“And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.” *Revelation 5:13*. The melody of that universal song, ascribing glory, honor, blessing and power to God and the Lamb forever and ever, will not be marred by the wails of the damned. “For yet a little while and the wicked shall NOT BE, yea, thou shalt diligently consider his place, and it shall NOT BE.”*ADRE September 1850, page 50.5*

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then the saints of the Most High will inherit the kingdom under the whole heavens.*ADRE September 1850, page 50.6*

Said Jesus to the Jews, "For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." *Matthew 23:39*. Those wicked Jews who rejected and crucified God's only Son, have never yet acknowledged him blessed, neither can they, until they are raised at the second resurrection. Then, when all nations are assembled before him, those Jews who rejected him will be present, and overwhelmed with anguish, as they behold the marks of the crucifixion on his Kingly form, they will acknowledge him "blessed," - that he was the true Messiah. Then, and not until then, will EVERY EYE see him *ADRE September 1850, page 50.7*

"Behold he cometh with clouds, and EVERY EYE shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." *Revelation 1:7*. This text covers at least one thousand years. - His coming with clouds will be when he comes with all the holy angels to raise the righteous dead, and to change the righteous living. Then the eyes of the righteous will see him, but the wicked certainly will not see him, until they are raised. Then they that pierced him will see him again. *ADRE September 1850, page 50.8*

The presence of one angel at the resurrection of Christ, caused the keepers of the sepulchre to "shake," and become "as dead men," therefore, when "the Son of man shall come in his glory, and ALL the holy angels with him," the eyes of the living wicked, who remain after the plagues, cannot and will not then see him. Mark this; the man of sin is to be destroyed "with the BRIGHTNESS OF HIS COMING." See *2 Thessalonians 2:8*. When the whole heavens shall blaze with glory, reflected by the Son of man, and "all the holy angels with him," then the wicked will flee to rocks and mountains to hide from the burning glory of that holy throng as it draws near the earth. Their prayer will then be - "Mountains and rocks fall on us, and HIDE US FROM the face of him that sitteth on the throne, and from the wrath of the Lamb." *Revelation 6:16. ADRE September 1850, page 50.9*

These facts are sufficient to show that "every eye will not see Jesus, until all nations are gathered before the King, at the close of the one thousand years. Then, and not until then, will "EVERY

KNEE” bow and “EVERY TONGUE” confess. For we must all stand before the judgment seat of Christ. For it is written, [*Isaiah 45:23, 24*], “As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.” *Romans 14:10, 11*. “It is written” in *Isaiah 45:23, 24*, “I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. Surely shall one say in the Lord, have I righteousness and strength; even to him shall men come; and all that are INCENSED against him shall be ASHAMED. Every knee will bow, and every tongue will confess, and all who have been incensed against God, since the days of Cain, will be “ashamed,” when gathered up around the Beloved City to receive their just reward, from a righteous God at the close of the seventh millennium.*ADRE September 1850, page 50.10*

“For we must all appear before the judgment-seat of Christ, that every one may RECEIVE the things done in his body, according to that he hath done, whether it be good or bad.” 2 *Corinthians 5:10*.*ADRE September 1850, page 50.11*

It is not to be judged that “all appear before the judgment-seat of Christ,” no, for that is the work of the one thousand years, while Christ and the saints sit on thrones; but “that every one may RECEIVE the things done in the body,” which cannot be until “every one” are raised and gathered before the King, at the close of “the day of judgment and perdition of ungodly men.”*ADRE September 1850, page 50.12*

THE AGE TO COME will be the great jubilee, the seventh millennium, in which the LAND, the whole earth will rest. There are many things that look very inconsistent in the view that the earth is to be made new at the coming of Christ, and that the saints are to reign with Christ on the earth, during the seventh thousand years. Some of them we will notice.*ADRE September 1850, page 51.1*

1. Prophecies which speak of the earth remaining “waste,” “utterly emptied,” and “none” to “pass through it.” This is after the plagues, and second advent. See *Isaiah 34:8-15; 13:9-22; 24:3*. This seems to be shadowed forth by the seventh year rest unto the land, and the jubilee. See *Leviticus 25:1-12*.*ADRE September 1850, page*

2. If the earth is made new at the first resurrection, then the wicked must of necessity be raised out of the purified new earth. And what seems still worse, the devil is let loose in that new world, and gathers his numerous army, and they come tramping up over the fields of living green. Then God sends fire from heaven on Gog and Magog, and burns them up on the new earth!! *ADRE September 1850, page 51.3*

3. After the saints are 'redeemed' by the blood of Christ, 'out of every kindred, and tongue, and people, and nation,' and are made 'kings and priests' unto God, they sing 'a new song,' a part of which is, 'AND WE SHALL REIGN ON THE EARTH.' See *Revelation 5:8-10*. They are not yet on the earth, the final inheritance of the saints, though 'redeemed,' 'kings and priests,' and singing the 'new song.' Where are they? Answer. In the City of the Living God, which has not yet descended from God out of heaven, reigning with Christ kings and priests, one thousand years, while the earth remains desolate, waste, without inhabitant. *ADRE September 1850, page 51.4*

When Christ comes to raise the righteous, he comes not with the saints, no, no; they are sleeping and his coming is to awake them, but with 'all the holy angels with him.' And at the close of the one thousand years, when his feet shall stand upon the mount of Olives, and the mount parts, and there is a very great valley, (just large enough for the New Jerusalem,) then the Lord will come with ALL the saints. 'And the Lord my God shall come, and all the saints with thee.' *Zechariah 14:5*. Then the wicked will be raised, Satan loosed for 'a little season.' Fire from 'God out of heaven' will DEVOUR Gog and Magog, and purify the earth. Then the saints will 'REIGN ON THE EARTH.' Amen. W. *ADRE September 1850, page 51.5*

SECOND ADVENT WAY MARKS AND HIGH HEAPS;

JWe

OR, A CONNECTED VIEW OF THE FULFILLMENT (PROPHECY, BY GOD'S PECULIAR PEOPLE, FROM THE YE

1840 TO 1847. By Bro. Joseph Bates.*ADRE September 1850, page 51.6*

‘Set thee up way marks; make thee high heaps; set thy heart towards the highway, even the way that thou wentest.’ *Jeremiah 31:21.ADRE September 1850, page 51.7*

How perfectly natural it is for every person either travelling or sailing, to have their minds excited respecting their starting place, their place of destination, and all the intermediate places on their way; among passengers on the land, but more particularly on the ocean, the continual enquiry is our whereabouts. If God’s people manifested half the anxiety concerning their spiritual welfare, they would live in a continual state of joy and thanksgiving, and a perfect state of readiness for the everlasting kingdom. But as the reverse of all this has ever been the case, with comparatively but few exceptions - hence the instruction from the Prophet of God to this people, henceforward to set them up way marks and make high heaps, and set their hearts towards the highway, even the way they went or had come. Every anxious traveler knows what a relief it is to his mind to find a guide board, a mile stone, or a post; but the mariner has to be more particular. Instead of finding guide boards and mile posts on the Ocean, he has to chain out the distance he runs, and so prove it by signs in the heavens - something after the following manner:- He takes the bearing by compass, and then judges his distance from the land or lighthouse that is now receding from his view. And now the watch is set to keep the ship on her course, and measure the distance run every two hours, night and day, during her passage to her destined port. At 12 o’clock every day this account is made up and recorded in the journal of the voyage. This is what the sailors call *dead reckoning*. Every day when the sun is not obscured by clouds, the captain and officers ascertain the ship’s position in relation to her latitude, by watching the sun, and noting the moment she leaves the Eastern and passes into the Western Hemisphere. It is then 12 o’clock at noon; and the next day now commences, with reckoning for the next 24 hours.*ADRE September 1850, page 51.8*

But there is still another more intricate and difficult process, by which the true (and not the dead) reckoning is ascertained. This is

done by measuring the distance between the sun and moon, or moon and some well known star, if in the night. This process, when accomplished by the help of a nautical almanac, gives the ship's longitude, showing clearly how many miles the ship is either east or west, as the case may be, of the port she left. This, with the above process, (taking an observation of the sun at noon, by the same instrument,) gives the true position of the ship on the ocean. Then by consulting the latitude and longitude of the land from which they took their departure, and the port to which they are bound, the true bearing and distance from each place is correctly ascertained; the ship all the while making the best of her way *onward*, until another observation to correct her *dead reckoning*. Here passengers and crew, although they are wanderers alone on the trackless ocean, are relieved from their anxiety, and inspired with fresh courage and confidence to pursue their intended voyage. What a beautiful figure this, for the truly humble, faithful followers of Jesus. As the Mariner is here dependant on the celestial scenery, (sun, moon and stars,) to correct every now and then his *dead reckoning*, so the followers of Jesus are ever seeking from the Sun of Righteousness, whose habitation is in the heavens, a more correct view of their wanderings over the ocean of time, to correct their *dead reckoning*, and inspire them with unshaken confidence to pursue their pilgrimage toward the heavenly Canaan. *ADRE September 1850, page 51.9*

But ah, how many professed followers of Jesus, after launching out from the shores of sin and folly, with strong determinations to pursue the voyage over life's rough sea for the heavenly Canaan of rest, have laid down their watch, and thrown by their instruments of observation, and concluded to pursue their onward course and trust alone for their *destination* to their *dead reckoning*. But, bless the Lord, there are some that are fully determined to correct their *dead reckoning*, by watching every opportunity for an observation of the sun of righteousness, and by faith cling fast to all the promises, doing as the Prophet has shown them - 'Stand continually upon the watch tower in the day time, and set in their *ward* every night,' watching for all the terrestrial and celestial land marks and heaps in their pathway, 'Holding fast that which they have,' (that is their experience,) trusting in the Lord, which makes them as Mount Zion, that cannot be removed, but abideth forever; and as another

prophet has it 'the righteous shall also hold on his way, and he that hath clean hands shall be stronger and stronger.' *ADRE September 1850, page 51.10*

Now although the pathway of the truly righteous is directly opposite to the world, yet the way marks and heaps which they are to set up, and have in remembrance as they pass along, are so assimilated to the literal, that the wayfaring man need not err. Of the literal in the scriptures, we will give an instance or two. The case of Jacob, being overtaken by his father-in-law Laban, they finally made a covenant that they never would pass that place to harm each other; and that they may never forget this covenant, Jacob took a stone and set it up for a pillar (or way mark,) and told his brethren to gather stones and make a heap, the margin reads the heap of witness, beacon or watch tower. Laban says 'This *heap* be witness, and this *pillar* be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me for harm.' *Genesis 31:31, 43-52. ADRE September 1850, page 52.1*

2. The curse of God rests on all such as remove 'their neighbor's land mark.' *Deuteronomy 27:17*. This undoubtedly means both literal and spiritual, as in the case in *Isaiah 10:13*. 'The Assyrian (the oppressors of God's people) make their boasts in removing the bounds of the people (or land marks.) God tells his people not to be afraid of them, for yet a very little while and the indignation shall cease, and mine anger in their destruction.' *Verses 24, 25. ADRE September 1850, page 52.2*

Hosea says the Princes of Judea were like those that remove the bound. *v.10*. The spiritual leaders in Israel remove the bound, and make sad the heart of the humble seeker. This has been done undoubtedly since the days of the going out of Egypt, but never in so general and in such a peculiar manner as within the last thirty months. Hence the pressing necessity for God's people to set their hearts toward the highway which they went, and look well to, and remember their *way marks* and *high heaps*, or as Jesus taught those in the Philadelphia church 'to hold fast that which they had.' *ADRE September 1850, page 52.3*

Our object then is to present in a prophetic and spiritual point of

view, the way marks and high heaps which the people of God have bitterly experienced in these last days.*ADRE September 1850, page 52.4*

In directing your mind to this great and all absorbing subject, I wish you to look back on your *pathway* to the year 1840, when the subject of the second Advent of Jesus aroused the dormant feelings of his people to examine their Bibles as they never had done before. - The best view, and I know not but the only one which was published down to May 1844, will be found in volume 1 of the ADVENT SHIELD and REVIEW, under the head *Rise and Progress of Adventism*, Article II. - As all of my readers may not be privileged to see this standard work which marks the Second Advent believer's *pathway* as above stated, I shall take the liberty occasionally to make some quotations therefrom to show the motives, feelings and determinations, of some of those who led the way in this glorious work. But to the subject of the text. Where in the Bible do we find the light in our pathway, showing us in 1840 what to call our *ADRE September 1850, page 52.5*

FIRST LAND MARK AND HIGH HEAP

JWe

A Proclamation of the everlasting Gospel! John in vision says, 'And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, fear God and give glory to him, for the hour of his judgment is come.' *Revelation 14:6, 7*. Now every one knows, or must see, that this angel symbolizes messengers or teachers preaching the everlasting gospel just before the judgment; for the next angel that follows, announces the fall of Babylon just before the end of time. Furthermore, invisible angels have never been known to preach to men. Respecting 'the hour of God's judgment is come,' there must be order and time, for God in his judicial character to decide the cases of all the righteous, that their names may be registered in the Lamb's Book of Life, and they be fully prepared for that eventful moment of their change from mortal to immortality.*ADRE September 1850, page 52.6*

Respecting the time and order of this everlasting gospel, Jesus has given the same view in *Matthew 24*. His answer to his disciples respecting his coming and the end of the world, (or as Campbell translates it, “the conclusion of this state,”) he says in *5:14*, “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.” What end? See Campbell’s translation. “And these good tidings of the reign shall be published through all the world for the information of all nations, and then shall come the end,” or as he said in *5:3*, the “conclusion of this state,” the closing of the gospel dispensation. It is clear that it is not the same in time that Paul speaks of in A. D. 64 to the Col., that this gospel had then been “preached to every creature under heaven.” Now at the hour of God’s judgment, it is to be published *only* to every nation, and kindred, and tongue, and people, and not as it had been to “every creature under heaven.” *ADRE September 1850, page 52.7*

Without pursuing the subject any farther, we say the only clear understanding of this proclamation at the hour of God’s judgment in Rev., is the preaching of the Second Advent, and the reign of Christ in the new heavens and new earth, and that the angel that John saw represents messengers delivering a message with a *loud voice* (that the sound may be heard throughout all these nations,) was William Miller, of Low Hampton, N. Y., and all others who believed and honestly taught the same doctrine, and that this doctrine has been published, by books and preaching, to every nation under heaven, is clear, and not *now* disputed; and that I have given what all Advent believers admit and teach is the clear understanding of the text. Is it possible for any one to show that this proclamation in the text has ever been published to every nation and kindred under heaven since the days of the Apostles. I think history will be searched in vain for it, and if it has not been faithfully given since 1840, then I think it cannot through the instrumentality of man. Then if, as we have shown, this prophecy is fulfilled, it never can occur again. That it is done I have not the shadow of a doubt. *ADRE September 1850, page 52.8*

The commencing of the way. Father Miller says his first lecture on the Second Advent was in August, 1833. Advent Shield, page 57, says, ‘His first course of lectures in Chardon Street Chapel, Boston,

constituted altogether a new era in the history of Adventism.' This was in the winter of 1840. In March following the first paper was issued by J. V. Himes, called the SIGNS OF THE TIMES, relating to the second coming of Christ. By this means the subject was made public throughout the land.*ADRE September 1850, page 52.9*

October 14, same year, the first Second Advent Conference convened in Boston, at the close of which they sent out their first circular to the world. Before the close of the memorable year 1840 this glorious doctrine of our coming Lord was fairly under way. The flying angel or messengers now began to move from the very same quarter of the Globe where, sixty years before, the sun was darkened and the moon refused her light, to issue the Proclamation of the reign of Christ and give the world their last warning.*ADRE September 1850, page 52.10*

To show how this glorious work was progressing, I will give extracts from two letters published in the Signs of the Times, April 15th, 1840. The first is from the pen of Elder D. Millard, Portsmouth, N. H.; he says: 'On the 23rd of January, Brother William Miller came into town and commenced a course of lectures in our chapel on the second coming of Christ. During the nine days he remained, crowds flocked to hear him. Before he concluded his lectures a large number of anxious souls came forward for prayers. Our meetings continued every day and evening for a length of time after he left. Such an intense state of feeling as now pervaded our congregation, we never witnessed before in any place. Not unfrequently from sixty to eighty would come forward for prayers in an evening. Such an awful spirit of solemnity seemed to settle down on the place, that hard must be the sinner's heart that could withstand it. All was order and solemnity. Generally as soon as souls found deliverance, they were ready to proclaim it, and exhort their friends in the most moving language to come to the fountain of life. Our meetings thus continued on evenings for six weeks. For weeks together the ringing of bells for daily meetings rendered our town like a continual Sabbath. Indeed such a season of revival was never before witnessed in Portsmouth, by the oldest inhabitant. It would be difficult at present to ascertain the exact number of conversions in town. It is variously estimated at from 500 to 700. Never while I linger on the shore of mortality, do I expect to enjoy more of heaven

than we have in some of our late meetings, and on baptizing occasions. At the water side thousands would gather to witness this solemn institution, and many would return from the place weeping.' *ADRE September 1850, page 53.1*

The second letter is from Elder Fleming of Portland. Things here are moving powerfully. Last evening about 200 requested prayers, and the interest seems constantly increasing. The whole city seems to be agitated. Br. Miller's lectures have not the least effect to affright; they are far from it. The great *alarm* is among those that did not come near. But those who candidly heard are far from excitement and alarm. - The interest awakened by the lectures is of the most deliberate kind, and though it is the greatest revival I ever saw, yet there is the least passionate excitement. It seems to take the greatest hold on the male part of the community. What produces the effect is this - Br. Miller simply takes the sword of the spirit, unsheathed and naked, and lays its sharp edge on the naked heart, and it cuts!! that is all. Before the edge of this mighty weapon Infidelity falls and Universalism withers. False foundations vanish, and babel's merchants wonder. It seems to me that this must be a little the nearest like Apostolic revivals of any thing modern times have witnessed.' April 6th he writes again, - There has probably never been so much religious interest among the inhabitants of this place generally, as at present; and Mr. Miller must be regarded directly as the instrument, although many no doubt will deny it; as some are very unwilling to admit that a good work of God can follow his labors; and yet we have the most indubitable evidence that this is the work of the Lord. At some of our meetings since Br. M. left, as many as 250, it has been estimated, have expressed a desire for religion, by coming forward for prayers; and probably between *one* and *two* hundred have professed conversion at our meetings; and now the fire is being kindled through this whole city, and all the adjacent country. A number of Rumsellers have turned their shops into meeting rooms, and those places that were once devoted to intemperance and revelry, are now devoted to prayer and praise. *Infidels, Deists, Universalists* and the most abandoned *profligates* have been converted. Prayer meetings have been established in every part of the city by the different denominations, or by individuals, and at almost every hour - I was conducted into a room over one of the banks, where I found from thirty to forty men of

different denominations, engaged with one accord in prayer, at eleven o'clock in the day time! In short it would be almost impossible to give an adequate idea of the interest now felt in this city. One of the principal booksellers informed me that he had sold more Bibles in *one month*, since Br. Miller came here, than he had in any four months previous.' *ADRE September 1850, page 53.2*

We might go on multiplying accounts of the like nature from other places if it were necessary; but we think this will suffice to convince the honest hearted. *ADRE September 1850, page 53.3*

The Second Conference was another glorious gathering, in the city of Lowell, June 15-17, 1841. This was another time of deep interest, and gave a new impulse to the cause here. Br. J. Litch gave the history of the Ottoman empire, which closed up the sounding of the sixth angel and second woe, as he had stated would take place on the eleventh day of August, 1840, some two years previous, by calculating the prophetic numbers in *Revelation 9*. The attention of most all classes had been turned to the proceedings in the East, to see if this prediction would be fulfilled. - Here then was where the flying messengers began to make their message tell! and faith in the Advent was much strengthened, and the believers ranks hourly increased. In the spring of this year, Father Miller, Elder J. V. Himes, and Elder Cole, visited the southern part of Massachusetts and Rhode Island. In Fairhaven and New Bedford the subject had been previously presented, but now it seemed to be fanned up to a flame that the lukewarm and cold hearted professors could not withstand. The clergy were called upon to hold a meeting to canvass this subject. A large majority of them met and organized; read and prayed, and undertook to examine the visions of Daniel. Adjourned for further consideration; reassembled the next day; and closed their convention by giving the vision to a dead man, even Antiochus Epiphanes. 'And so they wrapt up the matter.' Opposition from various quarters began to arise; but the cause was hourly increasing and spreading through the land among the honest and faithful. In October the third conference was held in Portland, Me. Here a new impulse was given to the cause in that section of the country. Conferences were held in other places during the winter, particularly in New York City, Ct., N. H., Vt., etc. *ADRE September 1850, page 53.4*

In May, 1842, a general conference was again convened in Boston, Mass. At the opening of this meeting, Br. Chs. Fitch and A. Hale of Haverhill, presented us the Visions of Daniel and John, which they had painted on cloth, with the prophetic numbers and ending of the vision, which they called a chart. Br. F., in explaining the subject, said in substance as follows: he had been turning it over in his mind, and felt that if something of this kind could be done, it would simplify the subject, and make it much easier for him to present it to the people. Here new light seemed to spring up. These brethren had fulfilled a prophecy given by *Habakkuk 2:2* years before, where it says, 'And the Lord answered me and said, *write the vision and make it plain upon tables, that he may run that readeth it.*' This thing now became so plain to all, that it was unanimously voted to have three hundred of these charts lithographed forthwith, that those who felt the message may read and run with it. A camp-meeting was also appointed for the first time, and convened the last week in June, at East Kingston, N. H., where an immense multitude assembled to hear the glad tidings of the reign of Christ. Now - to use a figure - the Advent ship was making such rapid onward progress under her cloud of well trimmed sails, that all the opposition of currents and adverse winds, (traditions of men) could not check her career. Camp meetings and conferences were being multiplied throughout the middle and northern States and Canada, and the flying angels or messengers of this 'judgment hour cry,' were seen moving, with all the speed of locomotives, on railroads and in steamboats, passing from place to place, 'saying *with a loud voice*, the hour of his judgment is come.' Here to, God, 'looking down from the height of his Sanctuary,' fulfilled his promise, and multiplied earthquakes in divers places, and fearful sights, and great signs in the heavens. Also, as said the Apostle Peter, they should prophecy, dream *dreams*, and see visions. I believe it was generally admitted on all hands, that history had never recorded the like within the compass of so few years, since the days of the first Advent. Who among the many thousands that crowded to the camp and great tent meetings about this time, at East Kingston, Littleton, Taunton, Salem, etc., does not distinctly remember the crowded steamboats, the overflowing cars, the jammed stage coaches, and almost all kinds of traveling vehicles, filled, with men women and children; besides foot passengers crossing and re-crossing from every cross road, and almost every by-path, pressing into the great

thoroughfares, all making their way to or from the Second Advent camp ground; many of them probably to gratify their vain curiosity, while thousands of others were filled with anxiety to learn the truth of this (said to be) new doctrine, by listening to these flying messengers of God, who were 'saying with a loud voice, fear God and give glory to him, for the hour of his judgment is come,' in other words, 'the end of all things is at hand.' We believe that Christ will come in 1843. - It was also *called* the 'Midnight Cry.' And who does not also remember the thousands of happy converts to this glorious doctrine, who began immediately to *purify* themselves (as said the angel Gabriel) by breaking off from all their sins and turning to God, so that not only on the camp ground, but from the highways, stages, steamboats and rail cars, the songs of 'Alleluia' to the Lamb, and shoutings to the most high God, resounded and filled the air as we passed along. Were these people mad or crazy? Why were they not afraid or ashamed so to disturb their fellow passengers who had paid their fare for quiet and respectable accommodations? Because they believed the Message was true. It said 'fear God and give glory to him,' and as they obeyed, the fear of man departed. Some said we were crazy - but we heeded them not. Many say we are not only crazy, but fools, for the position we have taken, since the time past - but this does not trouble us much. We believe this will soon be tested, and we fear not the result. How was it that the city authorities, and the railroad directors at the Salem depot allowed so many hundreds of these crazy fanatics to fill up their buildings and re-commence their meeting, in shouting and praising the Lord, for about two hours, while waiting for the cars that had been detained on the track? One reason no doubt was, they did not see that we were so much out of the way, as they were reaping such a rich harvest from our fare; and another perhaps more powerful reason was, that they were convicted of the truth of this doctrine. For according to accounts from there soon after, it appeared that the whole city was shaken by the power of these truths. Here I might go on and multiply facts of a similar nature in various places, but my limits will not admit of it. *ADRE September 1850, page 53.5*

Laborers now began to cross the great Atlantic to sound the cry. A paper was now established in New York called the 'Midnight Cry.' As 1843 was ushered in, the cause seemed to move forward with redoubled energy, It might well be said the virgins now took their

lamps (Bibles) and went forth to meet the Bridegroom. Do not forget this literal fulfillment, Hardly an Advent believer in their camp and conference meetings, but what was furnished with a Bible, to give them light.*ADRE September 1850, page 54.1*

As it is not my object to enlarge this work, I would again refer the reader to the Advent Shield for information respecting the many interesting events, scenes and disappointments, in the passing of times, and so forth, down to the end of the Jewish year 1843.*ADRE September 1850, page 54.2*

Before the close of this memorable year, conferences were appointed to be held in New York, Philadelphia, Baltimore, and finally Washington City, to re-arouse and give the last warning, and, if possible, wake up and warn the household of Caesar! This was a season of thrilling interest to all who truly loved the Second Advent doctrine. Br. G. and myself passed through these cities down into the slaveholding States, where we found a great number of white people ready and anxious to hear the doctrine. But the poor slaves feasted upon it, especially when they learned that the Jubilee was so near at hand. They seemed to drink it down as the ox drinks water, and from what I have since heard, I believe that many of them will be ready when Jesus comes. As we passed on from county to county, holding meetings, I one evening observed one of my hearers very uneasy. He came and got hold of me after we had closed the meeting, and says, you must go home with me. I introduced him to Br. G., my companion. He said we must both go. After we were in his coach underway for his plantation, he asked his wife if she remembered the dream which he related to her a few mornings since. She said yes. - Well, said he, these are the two angels which I saw in that dream. Said he, while I was listening to your discourse, I thought I had seen you before; I now remembered my dream of seeing two angels, that had come with good news, or something to this amount, and much more that I don't now remember. Your countenance and sallow complexion and mark (mole) on your cheek, are clear and distinct. This so impressed his mind, and his neighbor's also, to whom he related the dream and the message which we had delivered in five lectures, that we were earnestly entreated to stop and give them more light on this absorbing subject. We could not, for our appointments were ahead.

What gratified us much was, he gave his coachman orders for all hands (his slaves) to go to meeting. This was just the thing we wanted, for we had ere this learned that the great burden of our message was to the down trodden and oppressed slave, and we trust some will be found there on the *rock* when Jesus comes.*ADRE September 1850, page 54.3*

When we had closed our lectures here, the coach of Mr. H., was ready to convey us some 25 miles to our next appointment. He related his dream to his friends on the way and where we arrived, and said at parting, 'I would be willing to sacrifice all the property I have if I could be in your situation.' God grant he may be saved, with all that are willing to make the like sacrifice.*ADRE September 1850, page 54.4*

As I have quoted Peter on this subject, to prove that these things would be in the last days, I will just give one instance more, out of the thousands that could be named of others, in different places, during this loud cry. For some days my mind had been burdened to go with this message to Block Island, some thirty miles at sea from Newport, R. I. Objections and entreaties were thrown in my way, as in the case just mentioned, that the slaveholders would kill me because I was an abolitionist. Now there was no way for me to go in the dead of winter, and I never had been there; I was an entire stranger, and what did I expect to do? I said, God knows best. This I know, I have got to go. Finally all objections were removed. If God had directed, it was of course my duty. Through much anxiety and difficulty, mingled with joy and satisfaction, I at length reached there on Sunday, (not the Sabbath.) I met the minister and people coming from the forenoon meeting. After making myself known to the minister, he introduced me to his deacon. He said to his companion, (as it was soon afterwards told,) that is the man I saw in my dream. I think he said night before last. He came here from the east to bring us news, or good news. The Justice of the Peace pressed me to call and see him. I did so, and at the time I had in my hand an unbound book. He seemed somewhat agitated, and wanted to know the contents of the book, and if I would not let him have it. Said he, in my dream the other night, I saw a man here from the east, with good news; he held a letter in his hand, and I thought there was fifty dollars in it for me. A few evenings after this, to the

astonishment of his neighbors, he heartily confessed his opposition, came over on the side of truth, related his conviction of sin, his singular *dream*, and conversion. Said he, my dream is interpreted: instead of fifty dollars in that letter, (I had been reading some extracts from Litch's Prophetic expositions) I have received that which is far beyond it, (or to this effect,) and that's the *man I saw*. From another neighborhood here, a woman related her dream about the chart, which had not been known here, described it hung up over the pulpit; as the house was constructed, this was the only place we could hang it to explain from. Now I ask, were these dreams from God or the Devil, judge ye? One thing I know, that I never had such a peculiar burden for any other place I visited during this loud cry, as these two, and I returned perfectly free and joyful, satisfied in my own mind that I had obeyed the Lord, and all that was done would result to his cause. 'To him be all the glory, Amen.'*ADRE September 1850, page 54.5*

All attention was now called to the long looked for period, the end of the Jewish year, viz. the 17th of April, 1844. We had rallied down to this point buoyant with hope and expectation, Bible in hand, (our lamps) to meet the bridegroom, expecting certainly that 'the Lord himself would descend from heaven with a shout, and Daniel, with all the just, would stand in his lot.' Here we were sadly disappointed. But the world was glad, and said to us, 'You see now what we told you - we were right. You thought you knew more than your neighbors. Now go and make your confession, and be reinstated in your former position.' Though we could not see the meaning of our disappointed hopes, the response to our prayers was, God will justify his word, it will 'not return to him void.' And this word said, 'Light is sown for the righteous,' (*Proverbs 2:7*,) and our minds were made up to wait for it. Our reply was, never! Go back to what? darkness, confusion, Babylon! No, no. We have experienced too much of the power and glory of God, to yield this '*waymark in our pathway*.' If there is no other difference to be seen, one mark is sure; we have been honest, and you have not.*ADRE September 1850, page 55.1*

At this important crisis the 'Advent Shield' was published, reviewing all the past, especially the prophetic chronology, showing positively that our *waymark* was sure.*ADRE September 1850, page 55.2*

Now see page 87. 'We look upon the proclamation which has been made, as being the cry of the angel who proclaimed, 'The hour of his judgment is come.' (*Revelation 14:6, 7.*) It is a sound which is to reach all nations; it is the proclamation of the everlasting gospel. In one shape or other, this cry has gone abroad through the earth wherever human beings are found, and we have had opportunity to hear of the fact. The story for instance, which was started by the New York Sun, that Mr. Miller had fixed on the 23rd of April, 1843, as the time for Christ to come. There was scarcely a place *known*, where this report was not heard, and an interest awakened. Again, page 92 - 'No cause of a moral or religious character, probably, ever made so rapid advances, as the cause of Adventism. Its votaries have usually been the most humble, pious, devoted members of the different churches, men and women who love their Lord, and to whom the thought of his glorious advent has been a source of the sweetest pleasure. Never have a set of men labored more faithfully and zealously in the cause of God, or with purer motives. Their record is on high.'*ADRE September 1850, page 55.3*

What shall we say more? What need of multiplying more testimony to prove this point? *All* advent believers have agreed down to this point. Here, then, we say is demonstrated our first great *waymark with heaps* to sustain it. Not heaps of stones, but scripture testimony, proved out in our actual experience, which has so completely blocked up the *pathway*, that it cannot be retraced, but at the utter destruction of the whole man, body, soul and spirit. This brings us to our *ADRE September 1850, page 55.4*

SECOND WAYMARK. TARRYING OF THE BRIDEGROOM

JWe

Matthew 25:5. 'While the bridegroom tarried, they all slumbered and slept.' In overhauling our dead reckoning, and re-examining our past observations, we could discover no mistake. But we did discover one thing, which was to us a clear explanation of our text, at the same time so simple that the most we could say about it was, that God had withholden our eyes from this point as he did the two disciples in company with Jesus at his resurrection. And this was, that six months had yet to be added to the prophetic periods before

we could make them out full and complete. - For instance, we now could see clearly that it would take every hour of 457 B. C., and 1843 years after, to fill up 2300 days or years; and so of the seven times of the Gentiles; 677 B. C. and 1843, was only 2520 as given on the chart. Here we see plainly that the commandment to restore and build Jerusalem, did not go forth until the middle of 457; and so of the captivity of Manasseh, B. C. 677. And also that the 6000 years of the world could not be complete until the seventh month, where it commences.*ADRE September 1850, page 55.5*

That the ten virgins, a company of Second Advent believers, had been out with their *lamps* (Bibles) to meet the bridegroom (Christ) in 1843, was not doubted. That he *tarried*, that is, came not so soon as they expected him, was also clear. That this company became *drowsy and fell asleep*, and consequently lost a great part of their interest in the doctrine, and especially on *time*, was afterwards fully demonstrated, first, by the publication of a letter from one of our leading messengers, (Wm. Miller,) in the Advent papers, which stated that we must now look for the bridegroom (or Christ) every day until he came. This was generally admitted, but was soon proved to be a great mistake; but it was about the best we knew at that time, (May 1844) for while we were in this *stupid, dark and still* time, (Midnight) a cry was raised which clearly proved that the bridegroom could not come until at least three months.*ADRE September 1850, page 55.6*

Secondly, by the tens of thousands of confessions which these very same virgins made, at private and general conference, and camp meetings, after they were aroused by a cry at midnight. So clearly was this part of the parable fulfilled, that I can now hardly remember an individual among all the virgins that did not confess (and many with pungent sorrow) their stupidity and loss of interest in the doctrine and time of the Advent. It may answer for individuals who seldom visited our general meetings, to deny this fact, but any one who frequented them at this crisis, must have had their ears closed, and been fast asleep, not to have witnessed the multiplied and continual cases of this kind in all parts of the meeting. But why need I labor any further to prove what almost every living virgin in that company knows was *their* experience. I think it would be as easy to prove that we never had any meetings after April, 1844. I think *this*,

with what further additional evidence we shall offer in another place, will sufficiently demonstrate this second *waymark* in our pathway, during this judgment hour proclamation. For we did clearly and literally, according to the representation of an Eastern Marriage, fulfil the text in *v,5*; viz: became drowsy and fell asleep, while the Bridegroom *tarried*. *ADRE September 1850, page 56.1*

THE ONE HUNDRED AND FORTY FOUR THOUSAND

JWe

“And I looked, and lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads.” *Revelation 14:1.ADRE September 1850, page 56.2*

“And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea, saying, hurt not the earth, neither the sea, nor the trees till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.” *Revelation 7:1-4.ADRE September 1850, page 56.3*

To what state of the church do these scriptures apply? Evidently to the present. But as some doubt this position, we wish briefly to give some reasons for believing that the 144,000 are those who are alive, and are changed at the second advent. *ADRE September 1850, page 56.4*

I. The 144,000 are introduced in Prophecy among the preparatory scenes of the second advent. Reader, please take your Bible, and mark carefully the connection between the thirteenth and fourteenth chapters of Revelation. The thirteenth chapter, and the first five verses of the fourteenth, are a connected chain showing the sad history of the church during 1260 years of Papal rule, which,

reached to within fifty years of this present time; also, her last struggle with the image beast, and the saints' final and glorious deliverance. They stand on Mount Zion with the Lamb. The division of chapters should be between the fifth and sixth verses of the fourteenth chapter. This any one may see: for the sixth verse introduces another chain of events, which is not at all connected with the preceding chain. How very natural to suppose that John, after viewing the saints persecuted by the beast, and his image, would follow them but a step farther to Mount Zion with the Lamb.*ADRE September 1850, page 56.5*

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." *Revelation 15:2.ADRE September 1850, page 56.6*

Revelation 7:1-3, has been, and is still, held by Adventists, with very few exceptions, to apply to the preparatory scenes of the second advent. In fact it seems impossible to apply it any where else.*ADRE September 1850, page 56.7*

Mark this: John was shown, not things that were in the past, no, but 'THINGS WHICH MUST SHORTLY COME TO PASS.' It is true that some allusions were made to the past, but it was only to explain the 'things which must shortly come to pass,' as in the case of the 'woman,' the 'dragon,' and the 'man child' of *Chap.12*. This fact seems quite destructive of the view, that the 144,000 were raised at the time of the first advent. If the prophecy relative to the 144,000 was fulfilled at the time of the first advent, then the faithful Witness, instead of doing what he said he would do, viz: 'shew unto his servant things which must shortly come to pass,' showed John things that were all past, at least sixty years before he had his revelation in the Isle of Patmos. The twelve tribes, of which the 144,000 are sealed, are the same that the Apostle James addressed, A. D. 60.*ADRE September 1850, page 56.8*

"James, a servant of God and of the Lord Jesus Christ, to the TWELVE TRIBES which are scattered abroad, greeting,"*James 1:1*. This epistle is evidently addressed to the present state of the

church; to that state when the people of God are waiting for the Lord, and in their disappointed, waiting, trying state need much patience. 'Be patient, therefore, brethren, unto the coming of the Lord.' *Chap 5:7*. 'Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh,' *verse 8*. From these scattered 'tribes' who are exhorted to wait patiently for the Lord, the 144,000 are to be sealed. *ADRE September 1850, page 56.9*

II. The history and description of the 144,000 apply to those who are to be changed at the coming of the Lord, and to no other class. First, '*having his Father's name written in their foreheads.*' Said the true Witness to the Philadelphia church, 'Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out and I will WRITE UPON HIM THE NAME OF MY GOD.' Where? 'their FOREHEADS,' just where John saw the 'Father's name.' Now just as sure as the Philadelphia church is the true church of the last days, just so sure the 144,000 are sealed, just before the coming of the Lord. *ADRE September 1850, page 56.10*

Second. They sing '*as it were a new song,*' that none, in all wide heaven, but the 144,000 could learn. 'And they sing the song of Moses the servant of God, and the song of the Lamb.' *Ch 15:2*. *ADRE September 1850, page 56.11*

The song of Moses was the history and deliverance of Israel. The new song of the 144,000 will also be of their experience and their deliverance. The reason why none but the 144,000 can learn or sing this song, will be because the history and deliverance of no other class will be like those who pass through the time of trouble, and are changed 'at the twinkling of an eye' at the coming of the Lord. *ADRE September 1850, page 56.12*

Third. '*These are they which were not defiled with women.*' A woman is used as a symbol of the church. See *Revelation 12:1-6; 17:1-6*. The woman arrayed in purple and scarlet-color, on whose 'forehead was a name written MYSTERY, BABYLON THE GREAT THE MOTHER OF HARLOTS,' is the Catholic Church. Her harlot daughters must therefore be the Protestant sects. They are the women with whom the 144,000 are 'not defiled.' Why not defiled with them? Because they obey the voice from heaven, saying -

'Come out of her, my people, that ye be not PARTAKERS OF HER SINS, [be defiled,] and that ye receive not of her plagues.' *Ch 18:4.ADRE September 1850, page 56.13*

Fourth. '*These were redeemed from among men.*' Not out of their graves; no, no, - 'FROM AMONG MEN.' They must, therefore, be the living saints who are changed to immortality at the coming of the Lord. The sleeping saints are not 'among men.' - Those who came out of their graves at the time of the first Advent were not among men. No, they were in the silent grave. Some say that the 144,000 were the infants slain by Herod. Those infants had been slain more than thirty years, and of course had returned to dust again. What folly to say that they were redeemed 'FROM AMONG MEN'!!! There is no consistency in such a view. The simple truth on this point is this:- The 144,000 are on the earth, 'among men,' [the wicked,] at the coming of Christ, and at the 'voice of the arch-angel' they are changed in a moment, and are 'caught up' FROM AMONG MEN to 'meet the Lord.' *ADRE September 1850, page 57.1*

Fifth. '*Being the first fruits unto God and the Lamb.*' The first fruits in this text, do not refer to the type - the 'sheaf of the first fruits of the harvest,' which the priest waved before the Lord 'on the morrow after the Sabbath.' *Leviticus 23:10-12*. That was fulfilled in Christ. 'Christ the first fruits; afterward they that are Christ's at his coming.' *1 Corinthians 15:23*. - Paul does not say, Christ and 144,000 the first fruits, no, no; the 144,000 are a part of the great harvest, in the end of the world, of which the risen Saviour was a sample, or first fruits. If Paul had said, Christ and 144,000 the first fruits, and there was no other testimony in the way, then we might with safety believe that they were raised at the first Advent; but as it reads 'Christ the first fruits,' we think it safest and best to believe it as it reads. *ADRE September 1850, page 57.2*

'Of his own will begat he us with the word of truth, that we should be a KIND OF FIRST FRUITS of his creatures' *James 1:18*. It will yet be more clearly seen that the living saints will be delivered by the voice of God, and have power over the nations before the second Advent. Their captivity will be turned, and the yoke broken from off their neck, and 'destroyed, BECAUSE OF THE ANOINTING.'" See *Isaiah 10:27*. The latter rain - the outpouring of the Spirit - prior to

the Advent, will ripen the 144,000 for the harvest, while the other saints will be still sleeping in the grave. In this sense they will be 'the first fruits unto God and the Lamb. Then they will be 'without fault before the throne.' They will confess all their faults while Jesus is in the Sanctuary ready to blot them out, and they will be borne away by the scape-goat, just before our High Priest comes out to bless his waiting people.*ADRE September 1850, page 57.3*

THE SEAL. - God has ever had a test truth, with which to seal his people. See *Ephesians 2:13; Revelation 9:4*. 'And I saw another angel ascending from the rising of the sun, having A SEAL of the living God.' *Revelation 7:1*, Whiting's translation. But the last sealing truth is the immutable law of Jehovah, of which the Sabbath is the crowning testimony. See *Isaiah 8:16; Revelation 12:17; 14:12; 22:14*.*ADRE September 1850, page 57.4*

But do you believe there is salvation in the Sabbath? Answer. We do not believe there is salvation in the Sabbath, any more than in the other nine commandments. Salvation comes through Jesus Christ our Lord. Let me, reader, ask you a question. Do you believe that we can have salvation through Jesus, while violating all or either of the other nine commandments? You answer no. Neither can you have salvation through Jesus, if you reject the clear light of the Holy Sabbath. The Sabbath is the seal, and the Holy Spirit is the sealer. 'After ye believed ye were sealed with the Holy Spirit.' *Ephesians 2:13*. 'And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.' *Ephesians 4:30*. W.*ADRE September 1850, page 57.5*

THE PRIESTHOOD

JWe

BY O. R. L. CROSIER.

[Concluded.]*ADRE September 1850, page 57.6*

The individual atonement for the forgiveness of sins was made for a single person, or for the whole congregation in case they were collectively guilty of some sin. The 1st Ch. of Lev. gives directions

for the burnt-offering, the 2nd for the meat-offering, the 3rd for the peace-offering, and the 4th for the sin-offering, which, as its name implies, was an offering for sins, in which he who offered it attained forgiveness of his sins. The trespass-offering, *Ch. 5* and *6:1-7*, was similar to the sin-offering. "If a soul sin through ignorance," *Ch 4:2*, "when he knoweth of it, then shall he be guilty," *Ch 5:3*, "And it shall be when he shall be guilty in any of these things, that he shall confess that he hath sinned in that thing," *ver. 5*, From *Numbers 5:6-8*, it appears that confession and restitution are necessary in all cases before the atonement could be made for the individual. "When a man or woman shall commit any sin that man commit, to do a trespass against the Lord, and that person be guilty, then they shall confess their sin which they have done, and he shall recompense his trespass with the principle thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed." Then he or the elders (if it was for the congregation) brought the victim for the sin or trespass-offering to the door of the tabernacle of the congregation on the north side of the altar of burnt-offering in the court, *Ch 4:24; 1:1; 17:1-7*, there he (or the elders) laid his hand on its head and killed it, *Ch 4:2-4, 13-15, 22-24, 27-29*. Then, the victim being presented and slain, the priest that was anointed took some of the blood into the Holy, and with his finger sprinkled it before the vail of the Sanctuary and put some of it upon the horns of the altar of sweet incense, then poured the remainder of the blood at the bottom of the altar. Thus he made an *atonement* for the individual, and his *sin was forgiven*, *Ch 4:5-10, 16-20, 25, 26, 30-35*. *ADRE September 1850, page 57.7*

The carcasses of the sin-offerings were taken without the camp and burned "in a clean place," *Ch 4:11, 12, 21*. *ADRE September 1850, page 58.1*

It should be distinctly remembered that the priest did not begin his duties till he obtained the *blood* of the victim, and that they were all performed in the court (the enclosure of the Sanctuary), and that the atonement thus made was only for the *forgiveness* of sins. These points are expressly taught in this *Ch.* and the following one on the trespass-offering. Here is *an* atonement, to make which, the priests only entered the Holy, and to make it they could enter that apartment "always" or "daily." "But into the second [the Holy of

Holies] went the high priest *alone once every year*, not without blood, which he offered for himself, and for the errors of the people,” *Hebrews 9:7*; “Errors of the people,” *Laos nation*. This defines the yearly to be. *ADRE September 1850, page 58.2*

The National Atonement, of which the Lord “speaks particularly” in *Leviticus 16*: “And the Lord said unto Moses, speak unto Aaron, thy brother, that he come *not at all times* into the holy place within the vail, before the mercy-seat, which is upon the ark; *that he die not*: for I will appear in the cloud upon the mercy-seat:” *ver. 34*. For what purpose and when could he enter it? “To make an atonement for *all* Israel, (the whole nation,) for *all their sins once a year*.” “on the tenth day of the seventh month,” *ver. 9*. This was the most important day of the year. The whole nation having had their sins previously forgiven by the atonement made in the Holy, now assemble about their Sanctuary, while the High Priest, attired in his holy garments for glory and beauty, *ver. 4, Exodus 28*, having the golden bells on the hem of his robe that his sound may be heard when he goeth in before the Lord, the breast-plate of judgment on his heart, with their names therein that he may bear their judgment, also in it the Urim and Thummim (light and perfection), and the plate of pure gold, *the holy crown, (Leviticus 8:9)*, with “HOLINESS TO THE LORD engraved upon it, placed upon the fore-front of his mitre that he may bear the iniquities of the holy things, enters the Holy of Holies to make an atonement *to cleanse them*, that they may be *clean* from all their sins before the Lord, *ver. 30*. The victims for the atonement of this day were, for the priest himself, a young bullock for a sin-offering *ver. 3*, and for the people, two goats; one for a sin-offering and the other for the scape-goat, and a ram for a burnt-offering, *vs. 5-8*. He killed or caused to be killed the bullock for a sin-offering for himself, *ver. 11*. “Then he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bringing it within the vail: And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that is upon the testimony that he die not. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times,” *vers. 12-14*. So much in *preparation* to make the atonement for the people; a description of which

follows:*ADRE September 1850, page 58.3*

“Then shall he kill the goat of the sin-offering which is for the people and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat. And he shall make an atonement for [cleanse, see marginal references,] the holy place [within the vail, *ver. 2.*] *because* of the *uncleanness* of the *children* of *Israel*, because of their transgressions in all their sins: and so shall he do for [i.e. atone for or cleanse,] the tabernacle of the congregation [the Holy] that remaineth among them in the midst of their uncleanness, vs.15,16; “And he shall go out [of the Holy of Holies] unto the altar that is before the Lord [in the Holy] and make an atonement for it; and shall take of the blood (for himself,) and of the blood of the goat (for the people,) and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and *cleanse it*, and *hallow it from the uncleanness of the children* of *Israel*,” *ver. 18, 19*. This altar was the golden altar of incense in the Holy upon which the blood of individual atonements was sprinkled during the daily ministration. Thus it received the uncleanness from which it is now cleansed. *Exodus 30:1-10*; “Aaron shall make an atonement upon the horns of it once a year, with the blood of the sin-offering of atonement.” We see from *verse 20*, that at this stage of the work “he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar,” i.e. the Holy of Holies, the Holy, and the altar in the latter.*ADRE September 1850, page 58.4*

We have before seen that atone, reconcile, cleanse, etc., signify the same, hence at this stage he has made an end of cleansing those places. As the blood of atonements for the forgiveness of sins was not sprinkled in the court, but in the tabernacle only, the entire work of cleansing the Sanctuary was performed within the tabernacle. These were holy things, yet cleansed yearly. The holy place within the vail contained the ark of the covenant, covered with the mercy-seat, overshadowed by the cherubims, between which the Lord dwelt in the cloud of divine glory. Who would think of calling such a place unclean? Yet the Lord provided at the time, yea, before it was built, that it should be annually cleansed. It was by blood, and not by fire, that this Sanctuary, which was a type of the new covenant

Sanctuary was cleansed.*ADRE September 1850, page 58.5*

The high priest on this day “bore the iniquities of the holy things which the children of Israel hallowed in all their holy gifts.” - *Exodus 28:38*. These holy things composed the Sanctuary. *Numbers 18:1*. “And the Lord said unto Aaron, Thou, and thy sons, and thy father’s house with thee shall bear the iniquity of the Sanctuary.” This “iniquity of the Sanctuary” we have learned was not its own properly, but the children of Israel’s, God’s own people’s, which it had received from them. And this transfer of iniquity from the people to their Sanctuary was not a mere casualty, incident on scenes of lawless rebellion, bloodshed or idolatry among themselves, nor the devastation of an enemy; but it was according to the original arrangement and regular operation of this typical system. For we must bear in mind that all the instructions were given to Moses and Aaron before the erection of the Sanctuary. Provision was made to make atonement for sins committed in ignorance; but not till after they were known, *Leviticus 4:14; 5:3-6*, then of course they became sins of knowledge. Then the individual bore his iniquity, *Leviticus 5:1-17; 7:1-8*, till he presented his offering to the priest and slew it, the priest made an atonement with the blood, *Leviticus 17:11*, and he was forgiven, then of course free from his iniquity. Now at what point did he cease to bear his iniquity? Evidently when he had presented his victim slain; he had then done his part. Through what medium was his iniquity conveyed to the Sanctuary? Through his victim, or rather its blood when the priest took and sprinkled it before the vail and on the altar. Thus the iniquity was communicated to their Sanctuary. The first thing done for the people on the 10th day of the 7th month was to cleanse it, thence by the same means, the application of blood. This done, the high priest bore the “iniquity of the Sanctuary” for the people “to make atonement for them,” *Leviticus 10:17*. “And when he hath made an end of reconciling the holy place [within the vail, *ver. 2*.] and the tabernacle of the congregation, and the altar [or when he hath cleansed the Sanctuary,] he shall bring the live goat: And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions and all their sins, *putting them* upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities into

a land not inhabited [margin, of separation,] *Leviticus 16:20-22*. - This was the only office of the scape-goat, to finally receive and bear away from Israel all their iniquities into an uninhabited wilderness and there retain them, leaving Israel at their Sanctuary, and the priest to complete the atonement of the day by burning the fat of the sin-offerings, and offering the two rams for burnt offerings on the brazen altar in the court, *vs. 24, 25*. The burning without the camp of the carcasses of the sin-offerings closed the services of this important day. - *Ver. 27. ADRE September 1850, page 59.1*

THE ANTITYPE. - As this legal system which we have been considering was only a "shadow," a "figure" and "patterns," of no value in itself only to teach us the nature of that perfect system of redemption which is its "*body*," the "things themselves," which was devised in the councils of heaven, and is being wrought out by "the only Begotten of the Father," let us, guided by the Spirit of truth, learn the solemn realities thus shadowed forth. By these patterns, finite as we are, we may like Paul, extend our research beyond the limits of our natural vision to the "heavenly things themselves." Here we find the entire ministry of the law fulfilled in Christ, who was anointed with the Holy Ghost and by his own blood entered his Sanctuary, heaven itself, when he ascended to the right hand of the throne of the Majesty in the heavens, as "A minister of the [Hagion] Holies etc., *Hebrews 8:6, 2*. - Paul, after speaking of the daily services in the Holy, and the yearly in the Holy of Holies, says, *Ch 9:8*. "The Holy Ghost this signifying that the way of the Holies [Hodon Hagion] was not yet made manifest; while as the first tabernacle was yet standing, which was a *figure* for the time then present, in which were offered" etc., "until the time of reformation: But Christ being come, an High Priest of the [ton] good things to come, by a greater and more perfect tabernacle, not made with hands, "by his own blood he entered on or into the holy things" (eis hagia,) *Ch 9:8-12*. The phrase, eis hagia, in *ver. 12*, is the same as that rendered "holy places," *ver. 24*. Hagia, in these two verses, is in the acc. pl. neuter and governed by the prep. *eis* which signifies on, into, upon, or among, *Hagia*, being a neuter adjective, is properly rendered "holy things;" but *Hagia* in *ver. 2*, is in the nom. sin. fem. and properly rendered, Holy place. The definite article "the," belonging before "good things" in *ver. 11* and *Ch 10:1*, makes the expression mean things "good in themselves, or abstractly

good.” - This shows the perfect harmony of Ch 9:11, 12, 23, 24, and Ch 10:1. The “things” are “good in themselves,” “holy,” or “heavenly,” and in “heaven itself,” where Christ has entered as our High Priest to “minister” for us; and those “holy things” “in heaven” are connected with the “greater and more perfect tabernacle,” “which the Lord pitched and not man;” the same as the holy things of the first covenant were connected with their tabernacle, Ch 9:1-5: and all those holy things together make the Sanctuary. The Holies (two) ver.8, the way of which was not made manifest till the time of reformation, when Christ shed his own blood, belong to his “greater and more perfect tabernacle,” spoken of in the next verse. I translate the names literal, because they are not literal in our common version. The Doway Bible has them as here given. The word in Ch 9:8, 10, 19, is Hagion, “of the Holies,” instead of the “holiest of all;” and shows that the blood of Christ is the way or means by which he, as our High Priest was to enter both apartments of the heavenly tabernacle. Now if there be but *one* place in the heavens, as many say, why were there *two* in the figure? And why, in applying the figure, does Paul speak of two? Perhaps those who “despise the law” and “corrupt the covenant of Levi” can explain this; if not, we advise them to abide by Paul’s exposition of the matter. *ADRE September 1850, page 59.2*

Chap 6:19, 20, is supposed to prove that Christ entered the Holy of Holies at his ascension, because Paul said he had entered within the vail. But the vail which divides between the Holy and the Holy of Holies is “the second vail,” Ch 9:3; hence there are two vails, and that in Ch.6, being the first of which he speaks, must be the *first* vail, which hung before the Holy, and in Ex. was called a curtain. When he entered within the vail, he entered his tabernacle, of course the Holy, as that was the first apartment; and our hope, as an anchor of the soul, enters within the vail, i.e. the atonement of both apartments, including both the forgiveness and the blotting out of sins. - Those who hold that Christ entered the Holy of Holies at, and has been ministering therein ever since his ascension, also believe, as of course they must, that the atonement of the gospel dispensation is the antitype of the atonement made on the tenth day of the seventh month under the law. If this is so, the events of the legal tenth day, have had their antitypes during the Gospel Dispensation. The first event in the atonement service of that day,

was the cleansing of the Sanctuary, as we have seen from *Leviticus* 16. Then, upon their theory, the Sanctuary of the new covenant was cleansed in the early part of the Gospel Dispensation. Evidence is not wanting that neither the earth nor Palestine, their Sanctuaries, was then cleansed. I call them their Sanctuaries, for they are not the Lord's. But if the Lord's new covenant Sanctuary was then cleansed, the 2300 days ended then; but if they are years, which we all believe, they extend 1810 years beyond the 70 weeks, and the last of those weeks was the first of the new covenant or Gospel Dispensation. The fact that those days reach 1810 beyond the 70 weeks, and that the Sanctuary could not be cleansed till the end of those days, is demonstration that the antitype of the legal tenth day is not the Gospel Dispensation; Again, if the atonement of that day is typical of the atonement of the Gospel Dispensation, then the atonement made in the Holy, *Hebrews* 9:6, previous to that day, was finished before the Gospel Dispensation began. It has been shown that that atonement was made for the *forgiveness of sins*, and I have found no evidence that such an atonement was made on the tenth day of the seventh month. The Gospel Dispensation began with the preaching of Christ, and if it is the antitype of the legal tenth day, one of two things is true; either the Saviour, instead of fulfilling, has destroyed the greater part of the law, the daily service of the Holy which occupied the whole year except one day, the tenth of the seventh month; or else he fulfilled the whole law except one three hundred and sixtieth part of it before the Gospel Dispensation began, and before he was anointed as the Messiah to fulfill the law and the prophets. One of these two conclusions is inevitable on the hypothesis that the Gospel Dispensation and the atonement made in it, is the antitype of the legal tenth day, and the atonement made in it. Upon which of these horns will they hang? If on the former, the declaration, "I came not to destroy the law," pierces them; but if they choose the latter, it then becomes them to prove that the law, which had a shadow of good things *to come*, was fulfilled within itself, that the shadow and substance filled the same place and time; also they will need to prove that the entire atonement for the *forgiveness of sins* was made before the Lamb was slain with whose blood the atonement was to be made. Now it must be clear to every one, that if the antitype of the yearly service (*Hebrews* 9:7,) began at the first Advent, the antitype of the daily (*Hebrews* 9:6,) had been previously fulfilled; and, as the atonement

for forgiveness was a part of that daily service, they are involved in the conclusion that there has been no forgiveness of sins under the Gospel Dispensation. Such a theory is wholly at war with the entire genius of the Gospel Dispensation, and stands rebuked, not only by Moses and Paul, but by the teaching and works of our Saviour and his commission to his apostles, by their subsequent teaching and the history of the Christian church. But again, they say the atonement was made and finished on Calvary, when the Lamb of God expired. So men have taught us, and so the churches and world believe; but it is none the more true or sacred on that account, if unsupported by Divine authority. Perhaps few or none who hold that opinion have ever tested the foundation on which it rests.*ADRE September 1850, page 60.1*

1. If the atonement was made on Calvary, by whom was it made? The making of the atonement is the work of a Priest? but who officiated on Calvary? - Roman soldiers and wicked Jews.*ADRE September 1850, page 60.2*

2. The *slaying* of the victim was not making the atonement: the sinner slew the victim, *Leviticus 4:1-4, 13-15*, etc., after that the Priest took the blood and made the atonement. *Leviticus 4:5-12, 16-21*.*ADRE September 1850, page 60.3*

3. Christ was the appointed High Priest to make the atonement, and he certainly could not have acted in that capacity till after his resurrection, and we have no record of his doing any thing on earth after his resurrection, which could be called the atonement.*ADRE September 1850, page 60.4*

4. The atonement was made in the Sanctuary, but Calvary was not such a place.*ADRE September 1850, page 60.5*

5. He could not, according to *Hebrews 8:4*, make the atonement while on earth. "If he were on earth, he should not be a Priest." The Levitical was the earthly priesthood, the Divine, the heavenly.*ADRE September 1850, page 60.6*

6. Therefore, he did not begin the work of making the atonement, whatever the nature of that work may be, till after his ascension, when by his own blood he entered his heavenly Sanctuary for

Let us now examine a few texts that appear to speak of the atonement as passed. *Romans 5:11*; “By whom we have now received the atonement,” [margin, reconciliation.] This passage clearly shows a present possession of the atonement at the time the apostle wrote; but it by no means proves that the entire atonement was then in the past.*ADRE September 1850, page 60.8*

When the Saviour was about to be taken up from his apostles, he “commanded them that they should not depart from Jerusalem, but wait for the promise of the Father,” which came on the day of Pentecost when they were all “baptized with the Holy Ghost.” Christ had entered his Father’s house, the Sanctuary, as High Priest, and began his intercession for his people by “praying the Father” for “another Comforter,” *John 14:15*, “and having received of the Father the promise of the Holy Ghost,” *Acts 2:33*, he shed it down upon his waiting apostles. Then, in compliance with their commission, Peter, at the 3rd hour of the day began to preach, “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins,” *Acts 2:38*. This word remission, signifies forgiveness, pardon or more literally sending away of sins.*ADRE September 1850, page 60.9*

Now put by the side of this text another on this point from his discourse at the 9th hour of the same day, *Acts 3:19*, “Repent ye therefore; and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord.” Here he exhorts to repentance and conversion (turning away from sins); for what purpose? “*That* your sins *may be* (future) blotted out.” Every one can see that the blotting out of sins does not take place at repentance and conversion; but follows, and must of necessity be preceded by them. Repentance, conversion, and baptism had then become imperative duties in the present tense; and when performed, those doing them “washed away” (*Acts 22:16*) remitted or sent away from them their sins. - (*Acts 2:28*;) and of course are forgiven and have “received the atonement;” but they had not received it entire at that time, because their sins were not yet blotted out. How far then had they advanced in the reconciling process? Just so far as the individual under the law had when he

had confessed his sin, brought his victim to the door of the tabernacle, laid his hand upon it and slain it, and the priest had with its blood entered the Holy and sprinkled it before the vail and upon the altar and thus made an atonement for him, and he was forgiven. Only that was the type, and this the reality. That prepared for the cleansing of the great day of atonement, this for the blotting out of sins “when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus.” Hence, “by whom we have now received the atonement” is the same as “by whom we have received forgiveness of sin.” At this point the man is “made free from sin.” The Lamb on Calvary’s cross is our victim slain; “Jesus the Mediator of the new Covenant” “in the heavens” is our interceding High Priest, making atonement with his own blood, by and with which he entered there. The essence of the process is the same as in the “shadow.” 1st, Convinced of sin; 2nd, Repentance and Confession; 3rd, Present the Divine sacrifice bleeding. This done in faith and sincerity we can do no more, no more is required.*ADRE September 1850, page 61.1*

Then in the heavenly Sanctuary our High Priest with his own blood makes the atonement and we are forgiven. *1 Peter 2:24*; “Who his own self bare our sins in his own body on the tree.” See also *Matthew 8:17*; *Isaiah 53:4-12*. His body is the “one sacrifice” for repenting mortals, to which their sins are imputed, and through whose blood in the hands of the living active Priest they are conveyed to the heavenly Sanctuary. That was offered “once for all,” “on the tree;” and all who would avail themselves of its merits must *through faith*, there receive it as theirs, bleeding at the hands of sinful mortals like themselves. After thus obtaining the atonement of forgiveness we must “maintain good works,” not the “*deeds of the law*,” but “being *dead to sin* should *live unto righteousness*.” This work we all understand to be peculiar to the Gospel Dispensation.*ADRE September 1850, page 61.2*

An inferential objection arises, which in many minds overwhelms any amount of Bible argument on this point. It is, New Jerusalem cannot be defiled, hence needs no cleansing; therefore, New Jerusalem is not the Sanctuary. A very summary process of inferential deduction truly, especially for those who have said so much on the insufficiency of mere inferential testimony. We would

advise them to review the grounds of their faith, and see how many and strong arguments they have for the earth or Palestine being the Sanctuary, and how many objections to the Sanctuary of the new covenant being where its Priest is, that are not entirely inferential; and then in place of their inferences, take the *plain testimony* of the Word and teach it. But how was the Sanctuary defiled? The Sanctuary of the Old Testament, being on earth, could be, and was, defiled in various ways - by an unclean person entering it; "She shall touch no hallowed thing, nor come into the Sanctuary, until the days of her purifying be fulfilled;" *Leviticus 12:4*. It could be profaned by the high priest going out of it, while the anointing oil was upon him, for the dead; (*Leviticus 21:12*;) by a man's negotiating to purify himself; *Numbers 19:20*. All the chief of the priests and of the people polluted it by transgressing very much after all the abominations of the heathen; *2 Chronicles 36:14*. "Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations [idolatry,] therefore will I diminish thee." *Ezekiel 5:11*. ADRE September 1850, page 61.3

Moreover this they have done unto me; they have defiled my sanctuary in the same day, and have profaned my Sabbaths: for when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; *Ezekiel 23:38, 39*. "Her priests have polluted the sanctuary; they have done violence to the law." *Zephaniah 3:4*. Antiochus polluted it by offering swine" flesh upon its altar, Mac. From these texts we can clearly see, that it was moral rather than physical uncleanness that defiled the sanctuary in the sight of the Lord. True, it did become physically unclean, but that uncleanness had to be removed *before* the atonement was made by which it was reconciled or cleansed. See iiChap.29. And that, we have seen was the law of cleansing, *Leviticus 12 to 15 Chaps*; the object must be made visibly clean, so to speak, so that we would call it *clean*, to *prepare* it for its real cleansing with blood. Now no one supposes that New Jerusalem is unclean or ever has been, as its type was when overrun, desecrated and desolated by Syrian, Chaldean or Roman soldiery, or trode by wicked priests. Even if it were, the removing of such defilement would not be *the cleansing* it was to undergo at the end of the 2300 days. The sanctuary was unclean in some sense, or else it would not need to be cleansed; and it must in some way have received its

uncleanness from man. Removed, as the heavenly sanctuary is from the midst of mortals and entered only by our Forerunner, Jesus, made an High Priest, it can only be defiled by mortals through his agency, and for them cleansed by the same agency. The legal typical process of defiling and cleansing the sanctuary through the agency of the priest has been examined. With that in our minds, let us go to the New Testament. Paul says, *Colossians 1:19, 20*, “For it pleased the Father that in him should all fullness dwell, and having made [*margin*, making] peace through the blood of his cross, by him to reconcile all things unto himself; by him I say, whether they be things on earth or things in heaven.” When “things on earth” are spoken of in connection or contrast with “things in heaven,” no one can understand them all to be in the same place. “Things in heaven” are to be reconciled as well as ‘things on earth.’ *ADRE September 1850, page 61.4*

If they needed reconciling they *were* unreconciled; if unreconciled, then unclean in some sense in his sight. The blood of Christ is the means, and Christ himself the agent of reconciling to the Father both the things in heaven and the things on earth. People have an idea that in heaven where our Saviour has gone, every thing is, and always was perfect beyond change or improvement. But he said, “In my Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.” He went into heaven, and Paul says that the “building of God, an house not made with hands” is in the heavens; *2 Corinthians 5:1*. *ADRE September 1850, page 62.1*

For what did he go to his Father’s house? “To *prepare* a place for you.” Then it was *unprepared*, and when he has prepared it, he will come again and take us to himself. — Again, *Hebrews 9:23*, “It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.” What were the patterns? “The tabernacle and all the vessels of the ministry,” (*ver. 21*,) which constituted the worldly Sanctuary; *ver. 1*. What were the heavenly things themselves? The greater and more perfect tabernacle, (*ver. 11*,) and the good things and the holy things; (*vers. 11, 12*,) — These are all in heaven itself. “For Christ is not entered into the holy places made with hands, which are the figures of the true; but into

heaven itself," *ver. 24*. Paul here shows that it was as necessary to purify the heavenly things, as it was to purify their patterns, the worldly.*ADRE September 1850, page 62.2*

THE SCAPE-GOAT

The next event of that day after the Sanctuary was cleansed, was putting all the iniquities and transgressions of the children of Israel upon the head of the Scape-goat and sending him away into a land not inhabited, or of separation. It is supposed by almost every one that this goat typified Christ in some of his offices, and that the type was fulfilled at the first Advent. From this opinion I must differ; because, 1st, That goat was not sent away till after the High Priest had *made an end* of cleansing the Sanctuary, *Leviticus 16:20, 21*; hence that event cannot meet its antitype till after the end of the 2300 days. 2nd, It was sent away from Israel into the wilderness, a land not inhabited, to receive them. If our blessed Saviour is its antitype, He also must be sent away, not his body alone, but soul and body, for the goat was sent away alive, from, not to nor into this people; neither into heaven, for that is not a wilderness or land not inhabited. 3rd, It received and retained all the iniquities of Israel; but when Christ appears the second time He will be "without sin." 4th. The goat received the iniquities from the hands of the priest and he *sent it away*. As Christ is the priest the goat must be something else besides himself, and which he can *send away*. 5th. This was one of two goats chosen for that day, one was the Lord's and offered for a sin offering; but the other was not called the Lord's, neither offered as a sacrifice. Its only office was to receive the iniquities from the priest after he had cleansed the Sanctuary from them, and bear them into a land not inhabited, leaving the Sanctuary, priest and people behind and free from their iniquities. *Leviticus 16:7-10, 22*. 6th. The Hebrew name of the scape-goat, as will be seen from the margin of *ver. 8*, is "Azazel." On this verse, Wm. Jenks, in his *Comp. Com.* has the following remarks: ["Scape-goat.] Seediff. opin. in *Bochart*. Spencer, after the *oldest* opinion of the Hebrews and Christians, thinks Azazel is the name of the devil; and so Rosenmire, whom see. The Syriac has Azzazel, the angel, (Strongone) who revolted." 7th, At the appearing of Christ, as taught from *Revelation 20*, Satan is to be bound and cast into the bottomless pit, which act and place are significantly symbolized by

the ancient High Priest sending the scape-goat into a separate and uninhabited wilderness. 8th, Thus we have the Scripture, the definition of the name in two ancient languages both spoken at the same time, and the oldest opinion of the Christians in favor of regarding the scape-goat as a type of *Satan*. In the common use of the term, men always associate it with something mean, calling the greatest villains and refugees from justice scape-goats. Ignorance of the law and its meaning is the only possible origin that can be assigned for the opinion that the scape-goat was a type of Christ.*ADRE September 1850, page 62.3*

Because it is said, "The goat shall bear upon him all their iniquities into a land not inhabited." *Leviticus 16:21*; And John said, "Behold the Lamb of God, that taketh [*margin*, beareth] away the sin of the world," it is concluded without further thought that the former was the type of the latter. But a little attention to the law will show that the sins were borne from the people by the priest, and from the priest by the goat. 1st. They are imparted to the victim. 2nd, The priest bore them in its blood to the Sanctuary. 3rd, After cleansing them from it on the 10th of the seventh month, he bore them to the scape-goat. And 4th, The goat finally bore them away beyond the camp of Israel to the wilderness.*ADRE September 1850, page 63.1*

This was the legal process, and when fulfilled the author of sins will have received them back again, (but the ungodly will bear their own sins,) and his head will have been bruised by the seed of the woman; the "strong man armed" will have been bound by a stronger than he, "and his house (the grave) spoiled of its goods (the saints). *Matthew 12:29; Leviticus 11:21, 22*. The thousand years imprisonment of Satan will have begun, and the saints will have entered upon their millennial reign with Christ.*ADRE September 1850, page 63.2*

The Sanctuary must be cleansed before Christ appears; because, 1, He "was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." - Now as his last act in bearing the sins of many is to bear them from the Sanctuary after he has cleansed it, and as he does not appear till after having borne the sins of many, and then without sin; it is manifest that the Sanctuary must be cleansed

before he appears. 2, The host are still under the indignation after the Sanctuary is cleansed, *Daniel 8*. Both the Sanctuary and the host were trodden under foot. "Unto 2300 days then shall the *Sanctuary* be cleansed," or justified (margin.) This is the first point in the explanation, and after this Daniel still "sought for the meaning of the vision," and Gabriel came "to make him know *what* should be in the *last end* of the indignation." In the explanation which follows; he says nothing about the Sanctuary, because that had been explained by the Wonderful Numberer. He now tells him about the host upon whom the last end of the indignation still rests after the Sanctuary is cleansed. *ADRE September 1850, page 63.3*

The last end of the indignation is evidently the bitter persecutions, and the severe and searching trial of God's people, after the Sanctuary is cleansed, and before the indignation is *made to cease* in the destruction of the little Horn, the fruit and the successor of the Assyrian, *Daniel 8:25; Isaiah 10:12, 25:3*. The Sanctuary must be cleansed before the resurrection, for the Lord has provided a comforting message for his people, telling them that it is done. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare [appointed time, margin] is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins," *Isaiah 40:1, 2*. Jerusalem and the Lord's people are here spoken of, as the Sanctuary and host are in *Daniel 8*. His people, when Jerusalem's appointed time is accomplished, are affected and are to be comforted by telling them that her iniquity is pardoned. This must be New Jerusalem, for there was never any time set for pardoning the iniquity of Old Jerusalem which must have had iniquity of some kind and from some source, else she could not be pardoned of it. The fact that the Lord has commanded to comfort his people by telling them that Jerusalem's iniquity is pardoned, is proof positive that she had iniquity, and that it will be removed before his people are delivered and enter her with songs and everlasting joy. This message is similar to that in *Isaiah 52:9*. After the good and peaceful tidings have been published, saying unto Zion, *Thy God reigneth*, it is declared, "The Lord has comforted his people, he *hath redeemed* Jerusalem." - Jerusalem was in a state from which she had to be redeemed, and that before the resurrection; for the next verse says, "All the ends of the earth *shall*

see the salvation of our God.” - *Day Star Extra* 1846.*ADRE September 1850, page 63.4*

THE SEVENTH MONTH MOVEMENT

JWe

“The late movement in connection with the seventh month of the Jewish sacred year, was the most marked and striking event that has occurred in connection with the doctrine of the Second Advent, since the commencement of the present interest respecting it. It is well deserving a passing notice, and its history is interesting, not only as a memento of the past, but also as a landmark for the future.*ADRE September 1850, page 64.1*

‘ITS FRUITS. - It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from the things of this world - a healing of controversies and animosities - a confession of wrongs - a breaking down before God, and penitent, broken-hearted supplications to him for pardon and acceptance.’ ‘Advent Shield,’ No. 2, pages 267,271.*ADRE September 1850, page 64.2*

The present deplorable condition of the professed second Advent people, seems to call loudly for just such a work as was accomplished at the seventh month, 1844. But such a work they will never experience. There was to be but one going forth, one tarry, and one midnight cry; and they are all in the past, and those who have rejected the work of God, in their past experience may expect to grope their way in darkness, unless they repent zealously and return to the truth again. The present woeful state of many Adventists is certainly the reverse of that consecrated, holy, harmless, broken-hearted, and happy state of mind produced by the seventh month cry.*ADRE September 1850, page 64.3*

Look at the perfect war that has been going on between the two second advent papers - the ‘Herald’ and the ‘Harbinger,’ - then look at the biting and devouring of one another that is now going on among the Herald party, and then tell us if they do not need just such a work as the ‘Advent Shield’ says the seventh cry was. But,

having pronounced that cry 'a mistake,' the result of 'mesmerism' and of 'the Devil,' and having chosen their own way, God has chosen their delusion for them. Dear Brethren, let them bite and devour one another, but God has something better for us. Let us 'hold fast' and show ourselves the members of the Philadelphia Church, the Church of Brotherly Love. Amen*ADRE September 1850, page 64.4*

PUBLICATIONS

JWe

"THE ADVENT REVIEW." - This is the title of a pamphlet of 48 pages, the size of the paper, containing the most important matter that has appeared in the four numbers of the Review. We have 2,000 copies, and they will be ready for distribution as fast as they are called for. We feel sure that we have done our duty in publishing this work, and now we depend on our brethren to distribute them. Let each brother and sister who can distribute them to profit, send in their orders as soon as possible. In our distributions we shall do well to remember the words of our Lord: 'Give not that which is holy unto dogs, neither cast ye your pearls before swine.'*ADRE September 1850, page 64.5*

We have also 600 copies of the four numbers of this paper on hand, which we hope will be called for soon. All orders and remittances for the pamphlet or papers should be directed to Elias Goodwin, Oswego, N. Y., (POST PAID.)*ADRE September 1850, page 64.6*

Terms - gratis, except the friends wish to aid in publishing.*ADRE September 1850, page 64.7*

SABBATH PAMPHLETS, - The Present Truth, No. 1, and the Review of Joseph Marsh can be had by addressing Elias Goodwin, Oswego, N. Y., or Otis Nichols, Dorchester, Mass., (POST PAID).*ADRE September 1850, page 64.8*

Also 'Bro. Miller's Dream,' 'Third Angel's Message,' and 'The Sanctuary 2300 Days and Shut Door.'*ADRE September 1850, page 64.9*

Bro. Rhodes writes from Jackson, Ind., Sept. 2:*ADRE September 1850, page 64.10*

"I will here say that we had one of the best meetings with the Saints in Jackson, Mich. Five were baptized - three children - how one of their little faces did shine as it came up out of the water. Glory to God! for salvation that can be felt in the flesh. Bro. Bowles and myself left Jackson, Mich., last Monday. Stopped at Battle Creek, found one brother nearly lost in the darkness of the Laodeceans. We think there is strong hopes of his embracing the truth.*ADRE September 1850, page 64.11*

We next went to Climax Prairie; found a few poor souls drowning in the "age to come" doctrine - the return of the Jews - a sacrificial age, etc., etc. Some hopes of their coming into the present truth. We have held meetings here (Jackson) three days, and the Lord has blessed our testimony. Two have embraced the present truth, and I think more will come to the light. I shall start, "if the Lord will," for La Port to-morrow. I am stronger in the truth now, than I was when I left New York. O how clear it all looks to me. The Lord is giving me clearer light on his word every day. I feel now much as Elisha did when he said - "Yea, I KNOW IT, hold your peace."*ADRE September 1850, page 64.12*

Kingsbury Ind., Sept. 9, "I am satisfied that the Lord is about to work by the present truth, and he will send laborers into the vinyard. Some three or four confessed the truth yesterday, and others are deeply convicted. Bro. Joseph Catlin has come into the truth like a giant. He has been a leader here. I expect to start to-morrow for Wisconsin." S. W. RHODES.*ADRE September 1850, page 64.13*

CONFERENCE

JWe

There will be a General Conference of the Brethren, at the house of Bro. Harvey Childs, in Sutton, Vt., to commence Sept. 26, 9 o'clock A. M., and hold over the Sabbath. The scattered brethren and sisters are invited to attend the meeting. 'He that hath an ear to hear, let him' come and 'hear.'*ADRE September 1850, page 64.14*

In behalf of the brethren, JAMES WHITE*ADRE September 1850, page 64.15*

DEAR BRO. WHITE - The Extra is received, and I find quite a number of typographical errors. Please give the following errata in the "Review":*ADRE September 1850, page 64.16*

Page 1, col. 1, 2nd line from bottom, read - very soon, after "will."*ADRE September 1850, page 64.17*

Page 1, col. 1, 9th line from bottom, read - in view of it, after "exalted."*ADRE September 1850, page 64.18*

Page 7, col. 2, top line, read - art for "are.," 30th line from bottom, read commandments for "commandment."*ADRE September 1850, page 64.19*

Page 8, col. 1, 26th line from bottom, read 28 for "38."*ADRE September 1850, page 64.20*

Page 11, col. 2, 3rd line from bottom, read *Romans 13:11, 12*, for "14:12."*ADRE September 1850, page 64.21*

Page 12, col. 2, 31st line from bottom, read Isa. lviii for "cviii."*ADRE September 1850, page 64.22*

Page 13, col. 2, 31st line from bottom read Isaiah 43:54 and 65:12, 13, for "xciii, civ and cxv."*ADRE September 1850, page 64.23*

Page 13, col. 2, 30th line from bottom, read lxxix for "cxxix."*ADRE September 1850, page 64.24*

Page 15, col. 1, top line read iiEsdras xvi for "Esdras xiv." 2nd col. 5th line from top read comes for "come." 2nd col. 17th line from bottom, read 16-19 for 6-19.*ADRE September 1850, page 64.25*

Page 16, col. 1, 9th line from bottom read iiEsdras for "Esdras." - Top line read iiEsdras for "Esdras."*ADRE September 1850, page 64.26*

There are other errors, but they are of minor importance. HIRAM EDSON. Port Gibson, N. Y.*ADRE September 1850, page 64.27*

ERROR IN NO. 3, PAGE 44. - The first four lines of the first column belong between the third and fourth lines from the bottom of the second column. W.*ADRE September 1850, page 64.28*

We now expect to leave for the Vermont conference the 17th. - My address until the first of October, will be Sutton, Vt., and during the month of October it will be Topsham, Maine. JAMES WHITE*ADRE September 1850, page 64.29*

Letters received since September 2:- Otis Nichols, P. M. Bates, E. L. H. Chamberlain, M. S. North, Geo W. Holt, Elias Goodwin, A. R. Morse, Stockbridge Howland, P. D. Lawrence, Eunice Harmon, Ezra Mugford, Joseph Bates, C. S. Hurlburt, C. Stevens, Leonard Hastings, Sylvania Childs, and S. T. Belden, S. W. Rhodes, 2, Hiram Edson, Melora Ashley.*ADRE September 1850, page 64.30*

1850

THE ADVENT REVIEW. [SPECIAL. AUBURN, N.Y.]

James White

[CD-ROM Editor's Note: As noted in Vol. I, No. 4 September 1850 JWe, ADRE 64.5), this is "a pamphlet of 48 pages, the size of the paper, containing the most important matter that has appeared in the four numbers of the Review." That is, this pamphlet compiles most of the contents of Vol. I, Nos. 1-3, and some from No. 4. There is an extra page added in 1853, unnumbered but coded as page 49 herein.]

THE ADVENT REVIEW, CONTAINING THRILLING
TESTIMONIES, WRITTEN IN THE HOLY SPIRIT, BY
MANY OF THE LEADERS IN THE SECOND ADVENT CAUSE,
SHOWING ITS DIVINE ORIGIN AND
PROGRESS.

"CALL TO REMEMBRANCE THE FORMER DAYS."

HIRAM EDSON,
DAVID ARNOLD,
GEO. W. HOLT,
SAMUEL W. RHODES, and
JAMES WHITE,
Publishing Committee.

AUBURN:

PRINTED BY HENRY OLIPHANT

1850.

OUR design in this review is to cheer and refresh the true believer, by showing the fulfilment of Prophecy in the past wonderful work of God, in calling out, and separating from the world and nominal church, a people who are looking for the second advent of the dear Saviour. *ADRE 1850, page 1.1*

Those who claim to be Adventists should, to be consistent, acknowledge the means that God in mercy has employed to bring them to the light of the advent truth, and which has made them what they are. No one will deny the fact that it was the proclamation of the time, 1843, as it was written on the chart, that aroused the advent people to look for the Lord. If that alarm had not been given, none would have been waked up to see the true light, and those who rejoice in the “blessed hope,” would now, doubtless, be covered up in the mist and darkness of the nominal church. We cannot, therefore, see the least consistency in the position of those who call themselves Adventists, and at the same time call the very means that has brought them to this scriptural faith and hope, “a mistake,” “fanaticism,” “mesmerism,” and, as some have said, “of the Devil.” *ADRE 1850, page 1.2*

What! shall we rejoice in the “blessed hope,” and then turn round and curse the means that Heaven has employed to bring us to its light and glory? God forbid it. Such a course, and such a position is not only inconsistent in the extreme, but blasphemous. *ADRE 1850, page 1.3*

“Call to remembrance the former days,” and, “ye have need of patience, that, after ye have DONE THE WILL OF GOD, ye might receive the promise, for yet a LITTLE WHILE, and he that is to come will come,” etc. [*Hebrews 10:26, 27,*] are words applicable to our case, and were designed for our instruction and comfort, who had faithfully given the warning to the world, and were disappointed, when we passed the point of time, to which we so confidently looked for the Lord. *ADRE 1850, page 1.4*

In reviewing the past, we shall quote largely from the writings of the leaders in the advent cause, and show that they once boldly advocated, and published to the world, the same position, relative to the fulfilment of Prophecy in the great leading advent movements in our past experience, that we now occupy; and that when the advent host were all united in 1844, they looked upon these movements in the same light in which we now view them, and thus show who have “LEFT THE ORIGINAL FAITH.” *ADRE 1850, page 1.5*

The special attention of the reader is called to the following lengthy extract. It is excellent. Read it carefully, and prayerfully, and it will lead you to have confidence in your past experience in the holy advent cause, confidence in God, and His holy word. It is from the "Advent Herald" for November 13, 1844.*ADRE 1850, page 1.6*

J. V. HIMES, S. BLISS, & A. HALE,
Editors.

"To all who love the Lord's appearing."*ADRE 1850, page 1.7*

In the passing by of the seventh month, our friends and the public have a right to, and will expect from us, a statement of our views, and the reasons of the hope that is within us. - And first, as many are expecting from us a*ADRE 1850, page 1.8*

CONFESSION,

JWe

We are ready, in the language of the apostle, to "confess unto them, that after the way which they call heresy, so worship we the God of our fathers, believing all things which are written in the law, and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust. And herein do we exercise ourselves, to have always a conscience void of offence toward God and toward man."*ADRE 1850, page 1.9*

Striving thus to live, it has ever been our aim to make the scriptures the man of our counsel, to believe all that is written therein, and to teach that, and that only, which in our souls we believed. Having thus taught, the church and the world regard us as misguided and deluded; and they suppose, and no doubt honestly, that all our expectations and hopes have been demonstrated by *time*, to be incorrect. And they look upon us with amazement that, after so many disappointments, we should still adhere with such tenacity to our confidence in the immediate appearing of the blessed Saviour. Many no doubt are utterly unable to conceive how we can honestly continue to look for the Lord, and are therefore expecting that we

must necessarily now relinquish our hope. And they call upon us, as honest men, to retract.*ADRE 1850, page 1.10*

We are free to confess that we have been twice disappointed in our expectations in the time of our Lord's Advent - first in the year 1843, and second, in the tenth day of the seventh month of the present Jewish Sacred year. Those who do not believe with us, honestly suppose that such disappointments cannot be reconciled with an adherence to our faith. - With Adventists no reconciliation is needed: - they all understand how it is; but that the world may, if they will, understand the reason of the hope that is in us, and that if by so doing we may be instrumental in opening the eyes of any, and thus turn a brother from the error of his way, save a soul from death and hide a multitude of sins, we will review the way in which the Lord has, in his mercy and providence, led us, and show how we understand these disappointments to be a part of the great plan in the accomplishment of God's purposes respecting us, and in the preparation of his children for his coming and kingdom.*ADRE 1850, page 2.1*

We will therefore give*ADRE 1850, page 2.2*

A VINDICATION

JWe

of the positions we have occupied from the first, and which seems so contradictory to those of whom the scriptures (*Daniel 12:10*;) have said "they shall not understand;" but which to our minds only serve to open to us more clearly the word of God, and confirm us in the confident expectation that our hopes will shortly be realized. In doing this, we shall only notice the *times* in which we have been disappointed; and not the other features of our faith, upon which the passing by of a point of time can have no influence.*ADRE 1850, page 2.3*

And first, - 1843.*ADRE 1850, page 2.4*

This, it is well known, was our first published time. It was the year - Jewish time - in which we looked for the Lord. There were never

any set days in that year, as our opponents have repeatedly asserted, upon which the Adventists were united in their expectations, as the day which would be honored by the Lord's Advent. There were, however, several days in that year, which were looked to with great interest; but while some had their eye upon one day, others had their minds directed to other days, so that there was no unanimity of expectation respecting them. In the year we were all united, and believed that sometime between March 21st, 1843, and March 21st, 1844, the Lord would come.*ADRE 1850, page 2.5*

Our minds were directed to that point of time, from the fact that dating the several prophetic periods from those years in which the best chronologers assign the fulfilment of those events which were to mark their commencement, they all seemed to terminate that year. This was, however, only apparent. We date the "seven times" or 2520 years, from the captivity of Manasseh, which is, with great unanimity, placed by chronologers B. C. 677. This date is the only one we have ever reckoned from, for the commencement of this period; and subtracting B. C. 677 from 2520 years, there remained but A. D. 1843. We, however, did not observe, that as it would require 677 full years B. C. and 1843 full years A. D. to complete 2520 years, that it would also oblige us to extend this period as far into A. D. 1844, as it might have commenced after the beginning of B. C. 677. The same was also true of the other periods. The great jubilee of 2450 years, commencing with the captivity of Jehoiakim B. C. 607; and the 2300 days, commencing with the 70 weeks B. C. 457, would respectively require 1843 full years after Christ added to as many full years before Christ, as the years in which we have always respectively commenced, each period, to complete the number of years in each; and as subtracting from each period the date B. C. of its commencement, there would remain A. D. 1843, no reference whatever was made to the fraction of the year, which, in each case, had transpired from its commencement, and which would require that each period should extend as much beyond the expiration of A. D. 1843, as they respectively began after the commencement of the year B. C. from which they are dated.*ADRE 1850, page 2.6*

While this discrepancy was not particularly noticed by us, it was

also not noticed by any of our *learned* opponents. Amid all the arguments which were brought to bear against our position, no allusion was made to that point; and time alone accomplished what our opponents had been unable to do, in showing our mistake in the definite year.*ADRE 1850, page 2.7*

In making no account of the fraction of the year in which the respective periods were dated which had expired before their commencement, we could only look to about the year 1843 for their termination. And to that year we looked with confident assurance; and, as honest men, we proclaimed to the world that which we believed. For so doing, we have been most severely censured and condemned; but yet, on reviewing the whole question, we cannot see how we could have acted honestly in the sight of God, and had a conscience void of offence towards men without so doing.*ADRE 1850, page 2.8*

We were not hasty in embracing our opinions. We believe that we were honest and sincere inquirers after truth. We obeyed our Saviour's command to search the scriptures. We relied not upon our own wisdom; but we looked to God for guidance and direction, and endeavored to lay ourselves upon his altar, trusting that he would direct our footsteps aright. We examined all the arguments which were advanced against us, with a sincere desire to know the truth and be kept from error; but we must confess that the varied and multiform positions of our opponents, only confirmed us in our views. We saw that whether we were right or wrong, our opponents *could not be right*; and they had no agreement among themselves. The arguments of each were so weak and puerile, that they were under the necessity of continually undoing what they had themselves done; and by their opposite and contradictory views they demonstrated, that however they might regard *our* opinions, they had no confidence in the opinions of each other. And, moreover, there was not a cardinal point in our whole position, in which we were not sustained by one or more of those who labored to disprove the immediate coming of the Lord. While we had the literal rendering of the scriptures to sustain us, our opponents endeavored in vain to prove that the scriptures are not to be understood literally, although every prophecy which has been fulfilled, has been so in its most literally minute particular. - While

we had the opinions of the primitive church in its best and purest ages, to sustain our views of the millennium, our opponents were in vain endeavoring to support a theory not two hundred years old, and which is expressly contradicted by the most positive declarations of scripture. And while our principles of interpretation were in accordance with those of all the standard protestant commentaries in the English and American churches, our opponents were drifting about in search of new principles, and respecting which they could not agree among themselves. The signs of the times were all in our favor; we were at the termination of all the historical prophecies; and we were occupying the period of time to which the fathers and reformers looked, as that which would witness the consummation of the Christian's hope, and usher in eternal realities. Also the arguments used against us, were often most irrelevant to the question; and the greatest stress was often laid upon that, which, if true, would not materially affect it, and which at best was a mere supposition. Arguments were brought forth with great assurance, which would have been equally valid the day before the flood, or before the destruction of Sodom; and which, if they proved anything, only proved the Lord could never come. Ridicule and contempt were heaped upon us by grave and reverend divines which was only a farther assurance to us of the absence of all argument against us. And it was admitted that the principles of interpretation adopted by our standard commentators, are the *foundation of "Millerism."*ADRE 1850, page 3.1

With such views of the question, WE SHOULD HAVE DONE VIOLENCE TO OUR OWN CONSCIENCES, AND BEI HYPOCRITES BEFORE GOD, had we refrained from proclaimin to the world the TIME, as we believed, of the Advent of the Lord. We therefore determined to free our skirts from the blood of souls, by faithfully presenting to our fellow men the reasons of our hope, that we might by affectionate exhortations induce them to repent and be converted, that their sins might be blotted out, when the times of refreshing shall come from the Lord. In doing this, we had no sinister or selfish motives. We sought no worldly honor or fame. We looked not for the praise of our fellow men. We labored not for this world's goods. We wished not to build up any party or sect; but we labored alone for the saving of souls. - And God blessed our labors. A few penniless men, as unknown to fame as were the

fishermen of Galilee, have, by the blessing of God, preached the tidings of his coming throughout all the land; and reformation has succeeded reformation, until thousands of souls have rejoiced in the forgiveness of their sins, hundreds of infidels have been converted, backsliders have been reclaimed, and Christians been made to rejoice in the coming Saviour; while barrenness and leanness of soul has been the universal consequence of opposing the doctrine of the Lord's coming. But, to our utter surprise and astonishment, the great body of all the churches, instead of rejoicing that any could ever hope that the glorious Bridegroom might soon appear, united with the world in throwing obstacles in our way; and they endeavored to convince the scoffing and profane, that the judgment draweth not nigh, and to induce them to give no heed to our earnest exhortations to prepare for that event.*ADRE 1850, page 3.2*

Thus we performed in the fear of God what we believed to be our bounden duty; and in the accomplishment of that work we surmounted obstacles, which we could not have hoped to overcome unaided by him who controls the universe. We then believed, and we believe now, that as far as we were faithful in preaching the definite year, we have the approval of God, and have been blessed in our own souls; and that we have been made instrumental of a blessing to others.*ADRE 1850, page 4.1*

But the time - the year 1843, the Jewish year, passed, and we were disappointed in not beholding the King in his beauty. And all who opposed us, honestly supposed that every distinctive characteristic of our belief had been demonstrated to be false; and that we should as honest men abandon our whole position. And therefore it was with surprise they saw us still clinging to our hope, and still expecting our King. We, however, in our disappointment, saw no reason for discouragement. We saw that the scriptures indicated that there must be a tarrying time, and that while the vision tarried we must wait for it. We saw also, that with the end of the year, the periods could not be fully terminated, even upon the supposition that our chronology was correct; and that they could only be fulfilled some time in the present year; and yet we frankly and fully admitted to the world that we were mistaken in the definite point to which we had looked with so much confidence. But while we were thus

mistaken, we can see the hand of God in that matter. We can see that he has made use of that proclamation as an alarm to the world, and as a TEST to the church. It placed his people in an attitude of expectation. It called out those who were willing to suffer for his name's sake. It demonstrated to whom, the cry of the Lord's coming was tidings of great joy, and to whom, it was an unwelcome sound in their ears. It has shown to the universe, who would welcome the Lord's return, and who would reject him at his second, as the Jews did at his first advent. And we regard it as a step in the accomplishment of God's purposes, in this "day of his preparation," that he might lead forth a people, who should only seek the will of the Lord, that they might be prepared for his coming.*ADRE 1850, page 4.2*

Thus we continued waiting and expecting, with no definite time - and although the churches endeavored to persuade us that they were in the same position, yet because we would still look for the Lord, they continued to persecute us, and by refusing to listen to the evidences of his near coming, showed that it was not so much the definite time, as they had professed, to which they objected, but it was the doctrine itself they opposed. The passing by of the time, was, therefore, a still farther test to the churches, another step in the accomplishing of God's purposes respecting them. This position we occupied until within the last few weeks, when we were aroused by an argument drawn from the types of the Mosaic law, which had electrified and aroused to newness of life the Advent bands throughout the land, and by which it was believed that the very day of the Lord's Advent was shadowed forth - so that on*ADRE 1850, page 4.3*

THE TENTH DAY OF THE SEVENTH MONTH of the Jewish sacred year, we should realize the fruition of our hopes. On that day, the High Priest under the Jewish economy, made an atonement in the holy of holies for the sins of all Israel. As the law was "a shadow of good things to come," as the Crucifixion of Christ, the Paschal Lamb - "our passover," was on the very day, though not the hour, as some have believed - of the Jewish Passover, as He arose the first fruits of those that slept on the day the priest waved before the Lord the first fruits of the earth for a wave offering, and as the Holy Spirit descended on the day of Pentecost - the feast of

weeks; so we believed that our great High Priest having entered the holy of holies, and sprinkled it with his blood, might come out of the same to bless his people, on the day that this great antitype was shadowed forth by the observances of the Jewish law. It being also at a point of time to which all the various periods might extend, and where they might terminate - as they would require a portion of this year [1844] to complete them - we could not resist the conviction that it was the true view of the time.*ADRE 1850, page 4.4*

Again we felt called upon to act in accordance with our faith; we could not refrain from again warning the world, and endeavoring to arouse the churches, so that as many as possible might be in readiness for the event. In this however, we had very little to do, compared with what we might have done, had we commenced at an earlier day. The work had been extensively done; yet we did all we could, and embarrassed ourselves by expending our means in the spread of publications explanatory of that position. But the alarm was everywhere made; the cry was everywhere given. And again we can see that God was with us. It was a soul-purifying work; and the children of God bowed themselves in his presence and received blessings to their souls, unprecedented in the history of the Advent cause. And yet we are disappointed - the day passed away and we were still here. And those who only looked on, and passed by, were ready to exclaim that it was all a delusion; and that now of a certainty we must relinquish all our hopes, and abandon all our expectations.*ADRE 1850, page 4.5*

We, however, do not thus feel. As great a paradox as it may be to our opponents, yet we can discern in it the leadings of God's providence; and when we are reviled and censured by those to whom the world look as the Gamaliels of our age, we feel that they are only speaking evil of the things they understand not. Those who have not been in this late movement, can appreciate nothing respecting it. And we regard it as another, and a more **SEARCHING TEST**, than the first proclamation of the time. It has searched Jerusalem as with candles; and it has purged out the old leaven. It has tested the hearts of all who heard it, and awakened a love for the Lord's appearing; or it has called forth a hatred, more or less perceivable, but known to God, of his coming. It has drawn a line, and awakened sensibilities, so that those who will examine their

own hearts, may know on which side of it they would have been found, had the Lord then come - whether they would have exclaimed, Lo, this is our God, we have waited for him and he will save us; or whether they would have called to the rocks and mountains to fall on them to hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. God thus, as we believe, has tested his people, has tried their faith, has proved them, and seen whether they would shrink, in the hour of trial, from the position in which He might see fit to place them; and whether they would relinquish this world and rely with implicit confidence in the word of God. And we as much believe that we have done the will of God in thus sounding the alarm, as we believe that Jonah did when he entered into Ninevah a day's journey, and cried, saying, "yet forty days and Ninevah shall be overthrown." Ninevah was not then overthrown; nor has the Lord yet wrought deliverance in the earth, or the inhabitants of the world fallen. Was Jonah a false prophet when he preached the *time* of Ninevah's destruction? No; he had only preached the preaching that God had bid him. But God had said that "at what instant I shall speak concerning a nation and concerning a kingdom to pluck up and to pull down and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. - *Jeremiah 18:7, 8*. "So, the people of Ninevah believed God and proclaimed a fast, and put on sackcloth from the greatest of them, even to the least of them; and God saw their works that they turned from their evil way; and God repented of the evil that he had said he would do unto them; and he did it not." The preaching of Jonah served as a test to the inhabitants of Ninevah, and accomplished God's purposes, as much as it would have done had the city perished. So we believe that THIS LAST CRY HAS BEEN A TEST and that with our views of duty, we should as much have sinned against God, had we refrained from giving that message, as Jonah did when "he rose up to flee unto Tarshish from the presence of the Lord;" that we should as much have sinned, had we refused to give heed to it, as the Ninevites would, in refusing to repent at his preaching; and that all who are angry that we have preached a time which has not been realized, are as guilty as Jonah was, when he was angry and prayed the Lord to take his life from him, because God had spared that great city; and they may well ask themselves as God asked Jonah, "Doest thou well to be angry?" We thus have

an instance on record where God has justified the preaching of *time*, although the event did not occur as predicted. And the men of Ninevah will rise up in the judgement against this generation and condemn it, for they repented at the preachings of Jonah; but this generation have not repented.*ADRE 1850, page 5.1*

We have, also, in the case of Abraham, when he withheld not his only son, an instance where God alone designed to try the faith of his servant. When he was commanded to get him to Mount Moriah, and to offer up Isaac as a burnt offering, it was his duty to obey God, to act in accordance with his belief. - Had Abraham stopped to enquire if he might not after all be mistaken, he would have sinned; but, believing God, and accounting that he was able to raise him even from the dead, he laid his only son upon the altar and stretched forth the knife in his hand to slay him. God thus having tested him and proved his faith, spared him the offering; “for,” said God, “now I know that thou fearest God, seeing thou hast not withholden thy son, thine only son from me. No one will say that Abraham was mistaken in believing that he was to slay his son; but God chose this very way to test his faith. Even so do we believe that God permitted the preaching of this last time for the same purpose respecting his children now, to test their faith. And we should have sinned none the less, had we desired in our hearts to delay the Lord’s coming, than Abraham would, had he withheld his son.*ADRE 1850, page 5.2*

Relative to the seventh month movement, the “Advent Herald” for October 30, says - “At first the definite time was generally opposed; but there seemed to be an irresistible power attending its proclamation, which prostrated all before it. It swept over the land with the velocity of a tornado, and it reached hearts in different and distant places almost simultaneously, and in a manner which can be accounted for only on the supposition that God was in it. It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from things of this world - a healing of controversies and animosities - a confession of wrongs - a breaking down before God, and penitent, broken-hearted supplications to him for pardon and acceptance. It caused self abasement and prostration of soul, such as we never before witnessed.*ADRE 1850,*

The lecturers among the Adventists were the last to embrace the views of the time, and the more prominent ones came into it last of all. It seemed not to be the work of men, but to be brought about against the will of men. The several Advent papers came into the view only at a late hour; and this paper was the last to raise its voice in the spread of the cry. For a long time we were determined to take no part in the movement, either in opposition or in the advocacy of it. We afterwards endeavored to point out what we considered to be a few inaccuracies in the arguments used, but which did not materially effect the result. It was not until within about two weeks of the commencement of the seventh month, that we were particularly impressed with the progress of the movement - when we had such a view of it, that to oppose it, or even to remain silent longer, seemed to us to be opposing the work of the Holy Spirit; and in entering upon the work with all our souls, we could but exclaim, 'What were we, that we should resist God?' It seemed to us to have been so independent of human agency, that we could but regard it as a fulfillment of the 'midnight cry,' after the tarrying of the bridegroom, and the slumbering and sleeping of the virgins, when they were all to arise and trim their lamps. And this last work seems to have been done; for there has never been a time before when the respective Advent bands were in so good a state of preparedness for the Lord's coming.*ADRE 1850, page 6.1*

The effect that this movement produced upon the wicked, also greatly served to confirm us in our belief that God was in it. When God's children were met together to prostrate and humble themselves before Him, and to prepare for his appearing, as it became a company of sinners to do, who could only be saved by grace, the wicked manifested the greatest malice. When we had given no notice of our meetings save in our own paper, nor had invited the public there, the sons of Belial crowded into them, and caused much disturbance. On the evening of Saturday the 12th inst., we held no meeting at the Tabernacle, that the sexton might have an opportunity to cleanse the house for the Sabbath. But the mob broke into the house and refused us even that privilege. The Mayor, however, unsolicited, promptly interfered, and expelled them. At our meetings on the Sabbath following, after the

Tabernacle was filled, a dense crowd occupied the street in front of the building - many of them being enraged that any should believe in the Advent of the Lord. In the evening, on account of the excitement of the populace, no meeting was held; yet the streets was filled with the mob at an early hour; but the prompt interference of the Mayor and his efficient police, cleared the street, after sending a few to the watch-house. We could only liken the conduct of the mob to that which surrounded the door of Lot, on the evening pending the destruction of Sodom. In New York, Philadelphia, Baltimore, and other places, the wicked manifested the same feelings, and on Sunday the 13th inst., the advent meetings in many places were broken up by them. This movement on their part was so sudden, simultaneous, and extensive, with its manifestation on the 1st day of the Jewish 7th month - the new moon being probably seen in Judea on the second evening from its change, when it would be one day and seventeen hours old, and which corresponded with 11 A. M. in Boston - strengthened us in our opinion that this must be the month.*ADRE 1850, page 6.2*

In view of all the signs of the times, we therefore felt called upon to act in accordance with our faith - to suspend the regular course of publication of this paper, and await the result. In the mean time we kept two power presses in continual operation, so long as was needed, in multiplying the copies of our paper of Oct. 16, of which we issued about 100,000 copies, and which we furnished gratuitously by the quantity, to those who wished for them, for distribution. For thus acting out our faith, the haters of the coming of the Lord have resorted to the most false and malicious charges respecting us, for which the originators will shortly have to account to the Judge of all the earth. In view of all the circumstances attending this movement, the blessed effect it has produced on the minds of God's children, and the hatred and malice his enemies have displayed, we must still regard it as the true midnight cry. And if we have a few days in which to try our faith, it is still in accordance with the parable of the ten virgins; for when they had all arisen and trimmed their lamps, there was still to be a time when the lamps of the foolish virgins would be gone out. This could not be without a passing by of the 10th day; for till that time their lamps would burn. There must, therefore, be a passing by of that day, for the foolish to give up their faith, as there must of 1843, for the

tarrying time. A little delay, is therefore, no cause for discouragement, but shows how exact God is in the fulfillment of his work. - Let us therefore hold fast the profession of our faith, without wavering; for He is faithful who has promised.”*ADRE 1850, page 6.3*

The “Voice of Truth” for November 7, 1844, contains some very important remarks, by JOSEPH MARSH, Editor. To all true believers who are now waiting for the Lord, the following will be like “cold waters to a thirsty soul.”*ADRE 1850, page 7.1*

OUR POSITION

JWe

“Since the tenth day of the seventh month has passed, and we are disappointed in not seeing our Lord, it seems necessary to define our position again. This we most cheerfully do. But first please indulge us a few moments, in expressing our great disappointment in not seeing our Lord at the time expected. We did believe that he would come at that time; and now, though we sorrow on account of our disappointment, yet we rejoice that we have acted according to our faith. We have had, and still have a conscience void of offence, in this matter, towards God and man. God has blessed us abundantly, and we have not a doubt but that all will soon be made to work together for the good of his dear people, and his glory.”*ADRE 1850, page 7.2*

We cheerfully admit that we have been mistaken in the *nature* of the event we expected would occur on the tenth day of the seventh month; but we cannot yet admit that our Great High Priest did not *on that very day*, ACCOMPLISH ALL THAT THE TYPE WOULD JUSTIFY US TO EXPECT. WE NOW BELIEVE HE DID.^{5S} do we. The type (see Lev. *Chap. 16*.) in connection with the 2,300 days of *Daniel 8:13, 14*, “justified us to expect” that on the tenth day of the seventh month, 1844, Jesus our High Priest, would enter the Holiest of all, to cleanse the sanctuary.”*ADRE 1850, page 7.3*

“Let us faithfully do the will of God, for such only have the promise of knowing the doctrine, whether it be of God or not. And remember

that the wise *shall* understand.*ADRE 1850, page 7.4*

Our position now is just what it long has been, viz: To abide in the TRUTH AS WE UNDERSTAND IT. We calculate, by the grace of God, while we have ability, to BELIEVE, and PROCLAIM the TRUTH, the WHOLE TRUTH, and NOTHING BUT THE TRUTH, we understand it. Because we have been mistaken *once, twice, thrice*, or more times, about the coming of Him whom we love with all our soul, we have no idea of saying we have no such dear friend, nor that he will never come again. Neither shall we cease to read, believe and proclaim his precious word. No, no - we shall do no such thing. But, by his aid, [and we know he will give it] we shall cleave to his word with more interest than ever - shall try to love and obey our Lord better - look for him with more assurance that he will not suffer us to be disappointed many times more. And we have girded anew ourselves for the holy warfare, feeling no disposition to retire from the conflict, though thousands fall around us, so long as the presence of our great and unconquerable Captain is in the field, or until he shall give us an honorable discharge. We have no thought of drawing back to perdition; no, no, the crown is too near and glorious to entertain such a thought for a moment.*ADRE 1850, page 7.5*

We think the parable of the ten virgins clearly tells where we are. The proclamation of the tenth day of the seventh month, we believe was the midnight cry, when all, not a part, of the virgins arose and trimmed their lamps. This work continued until the tenth day passed. Since then, the lamps of the foolish have been "going out" - their faith is dying - the wise have no oil to spare."*ADRE 1850, page 7.6*

Thank the Lord he has not left us in darkness, nor brought us out into the wilderness to perish; he has only tried our faith just before giving us the crown of glory. Hold fast, ye despised and persecuted ones, your deliverance is near. "But if *any* man draw back, my soul shall have no pleasure in him."*ADRE 1850, page 7.7*

OUR DUTY

JWe

A thousand perplexing queries have doubtless arisen in the minds of many of the dear saints, relative to their duty at this perilous time. Let the word of the Lord decide the case; it will give light to all who take heed to it, until the day dawn. Read the parable of the ten virgins in *Matthew 25*. The *13th verse* tells what your duty NOW is. Watch, WATCH**, WATCH, is repeatedly reiterated by Him who will soon come in all the glory of Heaven. *ADRE 1850, page 7.8*

Read Luke, from *verse 20, of chapter 17*, to *8th of chapter 18*; and as you read, "Remember Lot's wife" - that "whoever shall seek to save his life shall lose it, and whosoever shall lose his life shall preserve it" - and that God will speedily avenge his own elect who cry day and night unto him. This cry is now coming up before God, and will be speedily answered in the coming of the Lord. Also *21 chap.* and *34*. "Take heed to yourselves." *ADRE 1850, page 7.9*

Read *Hebrews 10:23-39*, and especially remember to "hold fast the profession of your faith." This is all you can do now. "And cast not away your confidence." "The just shall live by faith, but if any one draw back, my soul shall have no pleasure in him." *ADRE 1850, page 8.1*

Finally, read *Revelation 3:7-12*, and remember that the whole specially refers to our condition, and be sure and "*Hold that fast which thou hast, that no man take thy crown.*" - *Voice of Truth. ADRE 1850, page 8.2*

EXTRACTS OF LETTERS WRITTEN BY BRO. WILLIAM MILLER

JWe

"DEAR BRO. HIMES:- B~~e~~patient, establish your heart, for the coming of the Lord draweth nigh. For you have need of *patience*, that after ye have done the will of God, ye might receive the promise. For yet a little while and He that shall come will come, and will not tarry. This is the time for *patience*, it is the last trial the dear Second Advent brethren are to experience. - For this will carry us to the coming of the Lord. 'Be patient therefore, brethren, unto the coming of the Lord.' - *James 5:7*. This is the way God will sanctify his host. Now there will be a great falling away, for the want of this

grace, *patience*. But all that endure this last trial unto the end, the same shall be saved. - *2 Peter 1:4-11*. As our father Abraham did, who hoped against hope, and so after he had *patiently* endured, he obtained the promise. It is evident as the sun at noon, that we are in this time of *patience*. We have done the will of God in this thing. We have written the vision and made it plain, we have run all our published time out, and the world say that 'every vision faileth,' and therefore we have now need of *patience*, to wait unto the coming of the Holy One. - Then let us have *patience*, and exercise it; for we can see, this trial will bring *joy* and the hope of *glory*. - *Romans 5:2-5*. 'Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life which the Lord hath promised to them that love Him.' - *James 1:12*. Hearken then my brother, is not the trial of our faith more precious than gold, and shall we not stand in this our last trial of our faith by *patience*. - 'For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope. Now the God of patience and colsolation grant you to be like-minded one toward another according to Christ Jesus. - *Romans 15:4, 5*. Then whatever was written, was for our example, who live in this our last day; let us then through patience have hope. 'Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.' - *Titus 2:13*. ADRE 1850, page 8.3

We have done our work in warning sinners, and in trying to awake a formal church. God in his providence has SHUT THE DOOR; we can only stir one another up to be patient; and be diligent to make our calling and election sure. We are now living in the time specified by *Malachi 3:18*, also *Daniel 12:10*. *Revelation 22:10-12*. In this passage we cannot help but see that a little while before Christ should come, there would be a separation between the just and unjust, the righteous and wicked, between those who love his appearing and those who hate it. - And never since the days of the apostles, has there been such a division line drawn, as was drawn about the 10th or 23rd day of the 7th Jewish month. Since that time they say 'they have no confidence in us.' We have now need of *patience*, after we have done the will of God, that we may receive the promise. - *Advent Herald*, Dec. 11, 1844. ADRE 1850, page 8.4

DEAR BRO. BLISS:- I have received a number of letters from almost every part of the country, almost all of them propounding the same questions, viz:- What I thought of the experience we had in what was denominated the 7th month? And also - What was my opinion concerning the closing of the door of mercy, or probation for sinners? To save a multiplicity of letters, I thought best to answer these letters through the *Herald*, if you should think proper.*ADRE 1850, page 8.5*

1st, The experience of the seventh month. The sympathetic and simultaneous movement on the minds of almost all the Second Advent brethren, and on many others, preceding the tenth, the rapidity with which that sentiment was received, the general credence that was given to it, by nearly all of those who were looking for immediate redemption, the humbling effect it produced on the hearts and conduct of those who believed - in the abandonment of worldly objects, the sacrifice of earthly goods, and in many cases the total dedication of soul and body to God - the deep and anxious feeling of heart which many of us felt, all marked its character. Then we expected every moment the heavens would open and reveal to us the dear Saviour, with all his shining hosts, and we should see the graves open and the loved forms of our relatives rising from their dusty beds in immortal bloom, and eternal life; and we ourselves pass the sudden change from mortality to immortality, from time to eternity. Then, as we verily thought, we had bid adieu to this world of sin, of misery and wo, and expected to be ushered into the new heavens and new earth wherein dwelleth righteousness. Oh blissful day! How solemn, yet how interesting. I hope to see another day like this, and realize what I then expected. It was a day long to be remembered, and I cannot account for it on any other principle, than to suppose God's benevolent hand and wisdom was in the movement.*ADRE 1850, page 8.6*

I have a strong hope that this year will bring our glorious King, and that the scenes of the seventh month will be manifested to be the beginning of the sounding of the last trump. If I should prove to be correct in this calculation, then all our calculations, the 2300 days, the 7 times, the Jubilees, the 1335 days, wo trumpets, the vials, the tarrying time, the husbandman's time for patience, the signs, the trial of our faith and patience, the sanctifying influence of the

seventh month, the extraordinary movements of God's providence at that time, the acts of the wicked, their scoffing, the mocking of nominal professors, all the visions failing, as the scoffers would say, would be literally accomplished, as every discerning mind will readily see. - But the wicked will not see or understand, and of course it will come upon them as a thief, and so every jot and tittle of God's word will be fulfilled. I believe, Lord help mine unbelief. Hold on brethren, I would not let go as long as we, have one cord to hold on by, or one promise to support us. If we faint not, we shall reap in due time. *ADRE 1850, page 9.1*

But you ask, why I do not show whether the probation of sinners is ended? I answer. It a close point, and if handled at all, it ought to be done very wisely, and with a great deal of humility. I would not grieve, if possible to avoid it, one of Christ's little ones. There is much sensitiveness on this point among our good brethren, therefore I would much rather keep my views in my own breast, if I could, and do right, than run the risk of hurting the oil and the wine. You will, therefore, permit me to give my views by scripture; and first, *Daniel 12:10*:- 'Many shall be purified and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.' It will readily be seen by this text that before the end, the people of God must be '*purified, made white, and tried.*' Now if probation goes on until the last moment of time, how can those who are regenerated in this last moment, have their patience tried? Again, *Revelation 7:13, 14*:- 'And one of the elders answered, saying unto me, what are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of Lamb.' How can it be said that those made *white* 'came out of great tribulation, if in the next moment after they experienced the new birth, they are beyond all tribulation and trial? And in the first passage, the wicked are to do wickedly, and *none* of the wicked shall understand. Yet if *one* of these wicked is converted after the time specified, then the word *none* could not be true in fact. This must be in time, it cannot mean in eternity. *Zechariah 13:9*:- 'And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, I will hear them; I will say,

it is my people; and they shall say, the Lord is my God.’ In this verse we learn that they are tried in this state, where they will need to pray. *Malachi 3*:- ‘Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.’ When shall the test be given which shall make us discern between the *righteous* and the *wicked*? The answer is plain, before the day cometh that shall burn as an oven. For in that day no doubt could rest on any mind, who is who, or what is the character each individual would appear in. *Revelation 22:11*:- ‘He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.’ - This text is perfectly plain and needs no comment; the *12th verse*, ‘And behold I come quickly, and my reward is with me, to give every man as his work shall be, shows that a little while before Christ comes, every character will be determined. ‘He, that is, any one or every one who is *unjust or filthy*, let him be so still, and so on the other hand, he that is righteous or holy, let them be so still, ‘*And behold,*’ connects the sentence before, and what follows after, and is a caution for us to take particular notice of the reason, why they are in this peculiar situation or fixed state, as though the idle servants could have no more time to mind their day’s work, which God has given them in their day of probation to perform. The eleventh hour was passed, and no chance for them to enter the Master’s vineyard now, in this last hour. While on the other hand, the good servant might know that the good Master was at the door, and he would quickly pay them their wages, and relieve them from their toils. - See *Matthew 20:1-16*.ADRE 1850, page 9.2

Then this agrees with St. Paul,*Hebrews 10:36, 37*: ‘For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while and he that shall come, will come, and will not tarry.’ After we have done our work, we have need of patience to wait for the Master, ‘for yet a little while and he that shall come, will come, and will not tarry.’ - I did believe, and must honestly confess I do now, that I have done my work in warning sinners, and that in the seventh month. - *Advent Herald*.ADRE 1850, page 10.1

“I presume, brother Marsh, you have seen Bro. Hale and Turner’s

'Advent Mirror, printed in Boston, Jan. 1845, concerning the marriage, in the parable of the virgins. I do believe in the main they are right - that cannot be the personal coming of Christ. - Why say you? Read *Luke 12:36*:- 'And ye yourselves, like men that wait for their Lord, when he shall, return from the wedding that when he cometh and knocketh, they may open to him immediately. You see his coming for which we look, is after the wedding.'*ADRE 1850, page 10.2*

"Has Christ come in the sense spoken of, *Matthew 25:10*? I think he has. Was the contract finished, and when? My opinion is, that it was on or about the tenth of the seventh month, when the great majority of those who were looking for Christ, dedicated themselves and all they had to the Lord. There was a division line drawn then. Many who were in deep distress for a preparation to meet Christ at that time, have gone back since the time passed, and have become the most shameful scoffers, and the greatest persecutors we have among us. And I have not seen a genuine conversion since: a number who were converted at that time, and before, remain steadfast, looking and praying for Christ to come."*ADRE 1850, page 10.3*

"If I am correct, you will see a general and powerful struggle among our nominal sects, for revivals in a short time; but it will prove a failure, no one will be made truly pious. - They will knock and say Lord! Lord!! open unto us. They will make many pharisaical prayers, but will not be heard. And soon the Saviour will come in person. I know many of my brethren whom I highly esteem will, and do, disagree with me on this matter. I would advise them not to have any hardness, remember what James, says, *5:9*. 'Grudge not one against another, brethren, lest ye be condemned: behold the Judge standeth at the door.' It would seem that in this very time when we have need of patience, the apostle by the inspiration of the Divine Spirit foresaw, that there would be danger of grudging, or grieving one another, and warns us not to do it, lest we be condemned: for '*the Judge standeth at the door!*'"*ADRE 1850, page 10.4*

"Let the dear brethren see to it, that we give meat in due season. Let no one say in his heart, my Lord delayeth his coming, and begin to beat and bruise and grudge against his fellow servant. He that

seeks to save his life now by conformity to the world, or worldly men, will lose it, and he that loses his life now, for the truth's sake, will find eternal life in a few days.*ADRE 1850, page 10.5*

We are right in time, and the events we have looked for, will come upon us in regular order suddenly. Next thing is the heavy judgments of God, and the foolish virgins knocking; then Jesus in all his glory. I do now think I see our whereabouts. If we get through those breakers ahead, the port is in sight. Let us hold on our way fearlessly. God will now be our pilot. Good courage, faithful to obey, and we are soon in harbor, and be at home.*ADRE 1850, page 10.6*

Yours, in good hope that we shall be anchored in the harbor of the New Jerusalem quickly.” - *Voice of Truth*, Feb. 19, 1845.*ADRE 1850, page 10.7*

LOW HAMPTON, N. Y., March 15, 1845.*ADRE 1850, page 10.8*

Bro. Marsh:-*ADRE 1850, page 10.9*

What think you of Bro. Storr's letters. According to his reasoning, the opposers of the advent are right, and we are all wrong; for take away our definite time, and there is not a drunkard in our land that would oppose us. If we preach time from, as we believe, scripture testimony, is it a *lie*? Then anything we can preach of the future is, or may be a *lie*, and we ought to stop preaching at once. Again, if reading and trying to understand God's word is prophecy, then Abraham *lied*; for he understood God that he was to offer his son as a burnt offering on one of the mountains of Moriah. - Did he offer him? No. Well, then it did not come to pass, and Abraham was a false prophet - he *lied*. Jonah, too, was on the “rock presumption,” cut his boat and let it drift, then preached a *lie*. He had better gone to Tarshish the second time. But what is a *lie*? See the definition by Walker. I think Bro. Storrs has made a bad matter worse, and if his gourd in the east side of Philadelphia does not in the end fail him, he will not be as unfortunate as poor Jonah. - But I believe in the main, (I must, on his own confession except Bro. S.,) we were honestly preaching what we supposed to be the word of God; and I have no reflections to cast, only trust in God and He will shortly reconcile these seeming difficulties. That God has been in this cause, I have not a shadow of a doubt; and that *time* has been the

main spring, is equally as clear; and that if we leave out *time*, no mortal could prove that Christ is near, even at the door. Yours, as ever, looking for, etc., WILLIAM MILLER.*ADRE 1850, page 10.10*

The following from the “Voice of Truth,” shows the views and feelings of Eld. Marsh, and the Advent brethren generally, relative to Eld. Storrs presumptuous confessions. Certainly, if Eld. Storrs was wrong in 1844, many of those who reproved him, are as wrong in 1850, and need the same reproof. We have room for but a very few of what the “Voice of Truth” calls “TIMELY AND APPROPRIATE THOUGHTS.”*ADRE 1850, page 11.1*

SOMETHING WRONG AGAIN

JWe

There must be a wrong somehow or somewhere, (we will not try to tell how nor where it lies,) in some of the published communications of our dear Bro. Storrs, since “the 10th day of the 7th month.” We judge thus:*ADRE 1850, page 11.2*

1. From the fact that those papers which have, and still do most bitterly oppose the doctrine of the immediate coming of Christ, have uniformly copied Bro. Storr’s articles, with manifest triumph and rejoicing, and in some instances high encomiums on the writer. They have been the most effectual weapons used by our opponents against our dear brethren and their precious faith and hope in the gospel. Most certainly the Lord does not employ *His servants* to manufacture and put into the hands of his *enemies* weapons to oppose *His truth*, and pierce to the soul his humble, faithful, afflicted, and believing children.*ADRE 1850, page 11.3*

2. By this step, those who before were Bro. Storrs’ avowed opposers and persecutors, have so far as we have a knowledge, become his warm friends and admirers. It is heard in our streets from the lips of the scoffer of our faith and hope; they say, Why don’t you now give up your delusion, and follow your leader, George Storrs; he is an honest man; we admire his Christian honesty in his late confession and renunciation of Millerism. - Similar language to this is the fruit of the articles from Bro. Storrs, to

which we refer. "By their fruits ye shall know them. Do men gather thorns of figs?" Certainly not. - Then there must be a serious wrong somewhere in the course recently taken by Bro. Storrs. Will he and others look at these things, and try timely to correct, and shun them in future.*ADRE 1850, page 11.4*

We write with the kindest feelings towards Bro. Storrs. We have and still do love him as a brother: we have loved no one more. Hence it is doubly painful to speak as we do. But duty to him and others, and the bleeding cause of our rejected Lord, imperiously demands that we should not be silent. We close our remarks for the present with the following timely and appropriate thoughts from a recent number of the "Day Star," published by Bro. Jacobs, in Cincinnati, Ohio.*ADRE 1850, page 11.5*

Dear Bro. Storrs - A note of yours published in "The Morning Watch," of Jan. 30, which was read to me while confined to my bed by sickness, has produced upon my mind a class of feelings which prompts me to make a brief reply.*ADRE 1850, page 11.6*

You say, that "after the *hurricane* which has swept over us," you "wish a little time to breathe and examine the latitude and longitude we are in," etc. In the next paragraph, "fixing on a *definite day*, or even a year for the advent to occur," you pronounce a "delusion." Here, it seems to me, you have rendered yourself just as incapable of examining the "latitude and longitude we are in," as the man who pronounces the lines of "latitude and longitude," on the chart to be no such lines at all - mere "false" marks.*ADRE 1850, page 11.7*

I would most heartily join you in "confessing" *our* mistake in the *event* to transpire in the seventh month, but while we have been mistaken in this, God has used the event that did transpire, to demonstrate the truth of His word. That the path of the just is as a shining light that shineth more and more until the perfect day, and that His word is a light to our feet and a lamp to our path.*ADRE 1850, page 11.8*

The preaching of the seventh month, or which is the same thing to me, the sounding of the Seventh Trump, and the Midnight Cry, certainly cut thousands loose from the world, and the Word of God has proved itself sufficient to keep some at least, of that number still

loose.*ADRE 1850, page 11.9*

Your figure of the “flat rock” in the ocean, to which we were directed to wait for the vessel to bear us away, has been made a great blessing to my soul. I doubt not your honesty in conducting us there. With you I expected to have left it on the *tenth*, but was disappointed. Having “cut all loose,” I *could* not get back if I would. For a few days I thought I should starve; but the God that sent Elijah food by the ravens, and Daniel his dinner in the lion’s den, has not forgotten, richly to feed me upon *pure manna* every day since.*ADRE 1850, page 12.1*

The clouds have gathered, and storms have beat around, which have only made me cry the louder, Come, Lord Jesus, O come quickly. My heart and my flesh cry out for the living God.*ADRE 1850, page 12.2*

A clause in your postscript, also leads me to fear for you. “I am preaching CONSTANTLY at the Chapel in Juliana street, in this city.” What can more effectually prove the language of the heart to be, “My Lord delayeth his coming,” than when a man who has made every sacrifice to “fly in the midst of heaven proclaiming the hour of his judgment is come,” can turn so far aside from his previous course of labor and suffering, as “constantly” to preach in such narrow limits. If I have been unnecessarily severe, it is because your recent course has caused the sons and daughters of Zion to mourn, and the enemies of truth to triumph.*ADRE 1850, page 12.3*

Says L. D. MANSFIELD, in the “Midnight Cry” for Nov. 1844,*ADRE 1850, page 12.4*

“I observed in the last “Cry” a *confession* by Brother Storrs, that he had done wrong in advising the brethren to abandon their worldly business. It seems to me that he did not do wrong - it does not follow that it was wrong then, because it would be now, or would have been previously. The question arises, Has this movement been of God or not? We have been overwhelmed with evidence that it was God’s work. If so, unless we had co-operated with Him, we should have “withstood God,” and of course would have been condemned. But the peculiarity of the movement and its powerful influence, consisted in the proclamation of the *time*; if this had been

proclaimed in a doubting and unsettled state of mind, it would have produced no effect. In order then that it might exert the designed influence, viz. separating the saints more from the wicked, cutting off their affections from the world, leading them “to do good and communicate;” it was necessary that the *time* should be proclaimed confidently, and believed *firmly*, and of course if believed, men must give up their worldly business, except so far as immediately necessary to their support. Can it be true, then, that God designed this movement, (and who can doubt it?) and yet it was wrong for us to do the very thing necessary to accomplish it? I think not. It was as necessary that the 10th should be proclaimed for the “midnight cry,” as that ’43 should be for the marriage day, from which the Bridegroom should tarry; and yet, after all, the concluding verse of the parable shows that the day and hour would not be definitely known, although the people of God, knowing it near and continually expecting it, would not be overtaken as a thief, but would be found watching. If it be said: “God would not design a false impression to be made upon his people, I reply, he frequently makes men think they are about to die, and that other calamities are coming on them, in order to sanctify and save them; when they do not die, and calamities do not come. So in this case.”ADRE 1850, page 12.5

GEORGE NEEDHAM, in the Voice of Truth for March 19, 1845 says:-ADRE 1850, page 12.6

“I am, and have been convinced, since the 10th of the 7th month, that our work with the world and the foolish virgins is done. I must deny that glorious movement as the work of God, or I can come to no other conclusion. - That, I can never do. How can we do them any good? The foolish virgins have gone to their old establishments, where they sell oil, and are crying to us to come after them; and the world are there with them, to buy a little oil, and shall we go to them with the hope of doing them any good? *Not lest we die!!*”ADRE 1850, page 12.7

JOHN J. PORTER, in the Voice of Truth for February 5, 1845, says - “It does seem to me, that the proclamation of the 10th day of the 7th month is a very distinct way-mark to the kingdom.” “It was the time that gave it [7th month message] its force, and produced the influence on the hearts of the people.” “We *know* that a good work

was wrought in the hearts of God's children at that time."ADRE
1850, page 12.8

LETTER FROM F. G. BROWN. WORCESTER, MASS., NOV. 15, 1844

JWe

DEAR BRETHREN AND SISTERS. - The great God has dealt wonderfully with us: when we were in a state of alarming blindness in relation to the coming of the great and terrible day of the Lord, he saw fit to awake us from our death-like slumbers to a knowledge of these things. How little of our own or man's agency was employed in this work you know: our prejudices, education, tastes, both intellectual and moral, were all opposed to the doctrine of the Lord's coming - *we know* that it was the Almighty's arm that disposed us to receive this grace - the Holy Ghost wrought it in our inmost souls, yea, incorporated it into our very being, so that it is now a part of us, and no man can take it from us - it is our hope, our joy, our all: the Bible reads it, every page is full of the Lord's immediate coming, and much from without strengthens us in the belief that the Judge standeth at the door! At present, every thing *tries* us: well we have heretofore had almost uninterrupted peace and exceeding great joy. True, we have had some trials formerly, but what were they in comparison with the glory to be revealed, we are permitted to live in the days of the Son of man, which Jesus spake of as a desirable day, how special the honor! how unspeakable the privilege. - And shall we be so selfish as not to be willing to endure a little trial for such a day, when all our worthy and honored predecessors have so patiently submitted to the toils and sufferings incident to their pilgrimage and to their times? Let it never be! *We know* that God has been with us: perhaps never before this, has he for a moment *seemed* to depart from us? Shall we now begin like the children of Israel to doubt and to fear and repine, after he has so frequently and signally shown us His hand in affecting for us one deliverance after another? Has God blest us with sanctification and salvation and glory, now to rebuke and destroy us! the thought is almost blasphemous: away with it! Have we been so long with our Lord and yet not know him? Have we read our Bibles in vain? Have we forgotten the record of his wonderful dealings unto his people in all past ages? Let us pause and wait and read and pray before we act

rashly or pronounce a hasty judgment upon the ways and works of God. If we are in darkness and see not as clearly as heretofore, let us not be impatient, we shall have light just as soon as God sees it will be for our good. Mark it, dearly beloved, our great Joshua will surely bring us unto the goodly land - I have no kind of fears of it, and I *will not desert* him before he does me; he is doing the work just right, glory to his name. Remember you have been sailing a long, long voyage, and you began to think yourselves pretty skilful sailors until you approached the home coast, when the Pilot coming on board, you had to relinquish the charge to him, and oh, how hard it is to commit all your precious cargo and your noble vessel into his hands! You fear, you tremble lest the gallant ship should become a wreck, and the dear bought freight be emptied into the ocean! but don't fear, throw off the *master*, and like a good, social, relieved officer, go and take your place with the humble yet sturdy crew and talk over home scenes and endearments - cheer up, "all's well!" You have finished your work, and now be patient, and you shall receive the reward. Have you considered that to be partakers of the glory of Christ, we must be of his sufferings. What were *his* sufferings, but those you are now experiencing? truly we can now say, he was tempted in all points as we are. Have you noticed how perfectly for a few weeks past our sufferings have been running parallel with *His*? - Read the history of his last days, and you have *your own*, in kind though not in degree. Do you remember that he was *tempted* for forty days? Where are you now? It was necessary that our "*faith*" and "*patience*" should be tried, before our work could be completed. We closed up our work with the world, some time ago, this is my conviction; and now God has given us a little season for self-preparation, and to prove us before the world. Who now will abide the test? Who is resolved to see *the end of his faith*, live or die? Who will go to heaven if he has to go alone? Who will fight the battle *through*, though the armor bearers faint, and fear and fail? Who will keep his eye alone on the floating flag of his King, and if need be, sacrifice his last drop of blood for it? Such only are worthy to be crowned, and such only will reap the glorious laurels. We must be in speaking distance of port. God's recent work for us proves it: we needed just such a work if Christ is coming forthwith. I bless God for such glorious manifestations of Himself to his people. Don't dishonor Him, questioning whether it might not have been the work of man, for He will vindicate that and his word too very shortly,

is my solemn belief. Do not be allured by the baits which may be flung out to draw you back from your confidence in God. The world and the nominal church know nothing at all of your hope - they cannot be made to understand us. Let them alone. You have buried your name and your reputation once, and now do not go to digging it up again, when all manner of evil is spoken of you falsely for Christ's sake. Pray for your enemies: do look straight ahead, lest your minds again become occupied with earth - its business, cares, labors, pleasures, friends. The Bible, the Bible, is the best teacher now; prayer, prayer is the best helper. - The next signal we have will be the final one. Oh, shall any of us be found with our lamps "going out" when the master comes? Oh, how impressive the Saviour's repeated admonition - *Watch, watch, watch!!* - *Advent Herald*.ADRE 1850, page 12.9

From the Voice of Truth.ADRE 1850, page 14.1

THE SEVENTH MONTH

JWe

A Pilgrim band, with unaccustomed feet,
Set out to follow TRUTH. Then Wisdom smiled,
And pointed to a path that led far out
Beyond the dim philosophy of time,
And said, "if ye indeed will drink the cup,
Of which I drink, and also be baptized
With my baptism, then shall ye enter in
And tread the thorny path that follows Truth."
They bowed with one consent, and onward pressed;
And, as the pathway narrowed, cast aside
Their worldly happiness and each hindering weight -
Idols, and self and sympathies, and tears,
Nor looked behind to see how strangely far
They had advanced beyond each time-worn chart;
For on one side their feet dark waters yawned,
And on the other, still refining fire.ADRE 1850, page 14.2

At length, the trial came, when wisdom sought
To test and purify their faith and zeal,

And seal them for the glory and the crown
Of righteousness. The day - the test hour - came,
They stood together, firm, united, free,
Upon eternal rock. The waves dashed round
And wildly threatened, while red lightnings blazed
And thunders rolled; and from the gathering shade
Strange voices whispered unbelief. Yet still,
Unheeded for a while, they braved the storm.*ADRE 1850, page 14.3*

At length a murmur rose, and some looked back,
Astonished at their distance from the shore;
For still the land of Egypt was in sight,
Where the proud fanes of worldly worship stood,
And human policy, and ancient names,
Earth's wisdom, science and religion's form.
Then with a wild attempt their life to save,*ADRE 1850, page 14.4*

Some, that had been the foremost in the train,
Rushed o'er the beetling verge of that high rock,
And loudly called upon the rest to turn,
And with confessions deep, give up at once
The FALSE pursuit. And now, while yet was heard
The echo of their voice beyond the wave,
In praise of Wisdom's consecrated path,
Their voices change, and desecrate that way,
Proclaiming Wisdom had not led them out
So FAR from EARTH; but some strange wily fiend,
In Wisdom's garb. Ah, judge what sad dismay
Entered the trusting hearts of that poor flock.
Some cried, "and is it all delusion, then,
A vision *false*, to which my soul has bowed;
My sacrifice, and consecration, all
A shadow, wrong and vain?" Then Unbelief
Came in, and many sank in chill despair
Beneath the sullen waves, striving in vain
To reach the kingdom in some easier way.
But NOW, the third long watch is fully past,
And the dark mist that hung upon THAT ROCK
Is driven before the light of opening day.

What see we there? Bones scattered round its base,
Washed from the depths beneath. But turn again.
Upon its highest point, is seen a group -
A remnant - that unshaken, there remains;
Who still have kept their joy and confidence,
Though winds have rent, and raging waters drenched,
And earth, and hell, combined to drive them hence.
Yet there they STAND, held by a power unseen,
And wait a sure salvation from on high.
To them, what is reproach, or scorn, or hate?
Or the low ridicule of dying things?
What the last howlings of the storm to them,
When rest is just in sight, and Jesus calls,
And says, "come out of *tribulation*, come,
My suffering and my ransomed ones, COME HOME."
Philadelphia, Pa. C. S. M. *ADRE 1850, page 14.5*

LETTER FROM O. R. FASSETT

JWe

PROVIDENCE, R. I., Feb. 11, 1845. *ADRE 1850, page 14.6*

Dear Brother Marsh - *ADRE 1850, page 14.7*

I wish to ask those dear brethren that question or deny the fact that the "true midnight cry" has been made, why it is that they are so much in the dark in reference to the *immediate* coming of the Lord? If they cannot tell, I would ask them, why it is that our opponents, who reject the truth of the fourth beast of Daniel being the Roman kingdom, can find no light as to what age Christ is to make his second advent? We all know that it is because they refuse to acknowledge the plainest and most distinct point in Daniel's vision. *ADRE 1850, page 14.8*

In a similar position I fear some of our dear advent brethren are now placed, in regard to the last great movement among us. At one time they were fully convinced that *that* was the true "midnight cry." Now because they were disappointed in the character of events to be fulfilled at the time, they are now ready to forget all that God then

did for us, and put it down as an error in judgment. Almost universally I find that such are completely in the dark in reference to the definite position we now occupy. They see clearly that all the great leading events in prophecy have been fulfilled except the coming of the Lord, the sitting of the judgment, and the restitution; that the signs that were to be precursors of these events, have in the main been fulfilled. That the church, in view of these facts, has changed her work and in fulfillment of prophecy is proclaiming the Lord's coming, *Revelation 14:6, 7; Matthew 24:45, 46*. That the effect of this proclamation has been to separate a distinct class from the world who have taken their lamps (*Psalms 119:105*), and are considered as virgins who have gone forth to meet the bridegroom. *Matthew 25:1*. Yet they refuse now, to follow this line of events farther, because they are compelled to admit, if they do, that we have indeed had the "true midnight cry" - a period which commences a new era in the history of the virgins, and is the most prominent feature in the parable. That such are in doubt in reference to where we now stand in the definite line of events, is seen by the manner in which they always express themselves. Thus: We are now in that circle of time, of four or five years, of which there is a dispute among chronologers, and we have a right to the whole of this disputed ground: hence, the Lord may come now, and perhaps not till '47; or that the generation spoken of in *Matthew 24:34*, will admit of a construction like this, that the Lord has given us a territory of some six years yet, that may be safely occupied - or finally, that the Lord will come some time, and we are *some where* in the *last days*. *ADRE 1850, page 14.9*

Oh, my dear brother, be careful that you are not overtaken as a thief, through unbelief and putting off in the future the coming of Christ, you will be found at last saying in your heart, *my Lord delayeth his coming!* Better err, if we err at all, in looking for this event too early. The question now arises, where are we in the fulfillment of this parable? Take your bible, dear brother, and follow me in the investigation of its main features. *ADRE 1850, page 15.1*

1. The servant has given meat in due season, *Matthew 24:45, 46*. *ADRE 1850, page 15.2*

2. The proclamation of the coming of the Lord has had the effect to

start out ten virgins to meet the bridegroom. *Matthew 25:1*.ADRE 1850, page 15.3

3. The first sketch in the history of their movements is, to go forth to meet the Bridegroom; but they are disappointed. The Bridegroom tarries, *Matthew 25:5*. This shows that the virgins looked for the Lord at a specified period, which was proclaimed by the faithful servant, and that period came without bringing the event they looked for, and they were left in doubt and uncertainty. ADRE 1850, page 15.4

Have we now had this tarry? If the virgins were started out by the cry of '43, we must admit there has been. We ourselves have proclaimed this tarry, we published after '43, that *that* was the true tarry spoken of in *Habakkuk 2:1-4*. We proclaimed every where "though the vision tarry, wait for it." This was interwoven in every discourse, and so clear did we see it at that time, that the professed church and world saw the correctness of our reasoning, and hence we labored with the same success as before. Shall we now deny that there has been a tarrying time? - Be careful, dear friends. God will judge you out of your own mouth. ⁶Will not God judge, also, the writer of this article out of HIS own mouth? W. ADRE 1850, page 15.5

4. The virgins during the tarry were to slumber and sleep. Has this been fulfilled? We can all remember full well the lethargy that began to steal over us, during this delay of our King, and when we heard definite time again we were ready to make the same objections to it as the world. Perhaps we recollect that some of us in order to get rid of the conclusion that the proclamation of the 10th day of the 7th month was the midnight cry, remarked that we were not asleep; but God laid his mighty hand upon us and we were humbled in the dust to confess to Him not only, but publicly to the world, that we had been indeed in a slumbering state, (see Advent publications of September and October.) We have then also had this state of the virgins accompanying the tarry, and marks it as the true tarry of the Bridegroom to the virgins. ADRE 1850, page 15.6

5. There was to be a cry made at midnight, - "Behold the Bridegroom cometh, go ye out to meet him." *Matthew 25:6*. Has this been fulfilled? We present the following proof that this, the "true

midnight cry," has been made.*ADRE 1850, page 15.7*

(1.) We have certainly had *a* cry if not *the* cry, and this *cry* bears all the characteristic marks of what *the* cry was to be. The *cry* was to be "Behold the Bridegroom cometh, go ye out to meet him." During the proclamation of the 10th day of the 7th month, this was the motto of our publications, and of our lips every where.*ADRE 1850, page 15.8*

(2.) All that was to be produced by the midnight cry, was at that time effected - the virgins were to be aroused - this was fulfilled to the letter - the cry awakened the virgins, aroused the professed church, and astounded the world; there has been nothing like it, since the preaching of the apostles. If we deny that the Midnight Cry has been made, we must also deny that there has been a tarry, for the tarry was to be cut short by the cry. We must also deny that we have slumbered and been awakened by a cry; and this we certainly cannot do. Will you, dear brother, deny that you consecrated yourself anew at this period and studied your Bible with new interest? - If you did, in the name of my Master, admit that *the cry*, the true midnight cry has been made, and God will bless your soul; the same joy will be experienced that you felt on the 10th. If you will not confess it, you will still grope along in darkness and unbelief. If we question that the cry has been made, the devil would have you begin to question the whole course we have traveled.*ADRE 1850, page 15.9*

(3.) Under this cry, too, the foolish are to make a demand on the wise for oil. What was the character of our meetings during this time. They were solemn and serious. There were confessions, repentance and a humility that we never expected to see.*ADRE 1850, page 15.10*

The wise were to say we have only enough for ourselves. Have we forgotten the feelings that were common to us at that time? We felt there was an individual work for us to do. We hardly thought we had enough oil for ourselves. Oh, can we so soon, dear friends, forget God's dealing with us? We must admit then that the cry the Lord told us would be made has been fulfilled, inasmuch as it has produced all the legitimate results of the true cry.*ADRE 1850, page*

O. R. FASSETT.

B. MORLEY, in the Voice of Truth, for Feb. 19, 1845, says *ADRE 1850, page 16.1*

“But here was an apparent failure in this theory: the Lord did not come in '43; hence many doubted its correctness, and some abandoned it altogether. But the humble Bible student had his faith greatly strengthened by this disappointment. He saw in it a most exact fulfillment of certain prophecies, which could not have been fulfilled had the Lord come at the first point of time we expected him.*ADRE 1850, page 16.2*

(1.) The vision could not have tarried.*ADRE 1850, page 16.3*

(2.) The virgins could not have gone to sleep *after* they went out to meet the Bridegroom, unless he had tarried beyond the time they had reason to expect him.*ADRE 1850, page 16.4*

(3.) The midnight cry could never have been made had the Lord come *before the “tarrying time;”* for there was no midnight to the virgins, neither could there have been, without first a delay of their Lord, the reason why they could not tell.*ADRE 1850, page 16.5*

Hence our position up to the “tenth day,” has been clearly foretold in the unerring word of the Lord. And since that eventful moment it has not been less clearly defined by the same infallible word.*ADRE 1850, page 16.6*

We close with the following extract from the Advent Mirror, a valuable sheet recently published by brethren A. Hale and J. Turner, of Boston, Mass.*ADRE 1850, page 16.7*

“Now we are prepared to ask. Does this parable give a history of the Adventists, or not? Did they not take their Bibles and go forth, expecting to meet the Lord in '43? Did they not then slumber and sleep? Have they not heard the cry, behold, the Bridegroom cometh, go ye out to meet him! and did they not then arise and trim their lamps? surely our history is a perfect fulfillment of the parable,

and if so, they have their lamps now trimmed and burning, and are waiting their Lord's return from the wedding, or they have gone to buy.*ADRE 1850, page 16.8*

If this is not our present position, then we have been wrong in every position behind us, for just such a path must be travelled by those who meet the Lord. If this is the position of the virgins, then the Lord may come at any moment, and must of necessity come quickly; but if this is not their position, the Lord cannot come till they arrive at just such a point."*ADRE 1850, page 16.9*

JOSEPH MARSH, editor of the Voice of Truth, in the numbers for January, 1845, says -*ADRE 1850, page 16.10*

"THE HARVEST. - We are doubtless near that auspicious hour when the harvest of the earth will be reaped, as described in *Revelation 14:14-16*. The history of God's people in this mortal state, as given in that chapter, before being glorified, is nearly complete. The everlasting gospel, as described, in *verses 6 and 7*, has been preached unto every nation, kindred, tongue, and people; saying with a loud voice, fear God, and give glory to him; for the hour of his judgment is come, and worship him that made heaven, and earth, and the sea, and the fountains of waters. No case can be more clearly demonstrated with facts than that this message has been borne to every nation and tongue under heaven, within a few past years, in the preaching of the coming of Christ in '43 or near at hand. Through the medium of lectures and publications the sound has gone into all the earth, and the word unto the ends of the world.*ADRE 1850, page 16.11*

The fall of Babylon, as described in *verse 8*, has been proclaimed throughout the length and breadth of the land. The spiritual death, and the deep corruption of the churches, which constitute Babylon, together with her own often repeated lamentations and acknowledgements, and the fact that God's people have actually come out of her, prove beyond all contradiction, that this message has been given and had its effect. This work is done. This angel has flown. Babylon, the nominal church, is fallen. God's people have come out of her. She is now the "synagogue of Satan." *Revelation 3:9*. The habitation of devils, and the hold of every foul spirit, and

cage of every unclean and hateful bird. *Revelation 18:2*.ADRE 1850, page 16.12

‘GREAT SPIRITUAL DEARTH.ADRE 1850, page 16.13

“It is a lamentable fact, from which we cannot shut our eyes, that the churches of this country are now suffering severely on account of the great dearth, almost universally complained of. We have never witnessed such a general declension of religion as at the present. Truly the church should awake and search into the cause of this affliction: for an affliction every one that loves Zion must view it. - When we call to mind how “few and far between,” cases of true conversion are, and the almost unparalleled impertinence and hardness of sinners, we almost involuntarily exclaim, “has God forgotten to be gracious?” Or, is the door of mercy closed?ADRE 1850, page 16.14

“Look again, and behold the spirit of the world, how it prevails in the church. Where is the pious man who has not been made to sigh on account of these abominations in the midst of us? Who is that man in the political crowd whose voice is heard above the rest, and who is foremost in carrying torch-lights, bellowing at the top of his voice? O, he is a christian! perhaps a class-leader or exhorter. Who is that lady dressed in the most ridiculous fashion, *muffled* and *bustled* as if nature had deformed her? O! she is a follower and *imitator* of the *humble* Jesus! O, shame! where is thy blush? This is no uncommon picture, I assure you. Would to God it was. My heart is pained within me while I write. - *Circleville, Ohio, Religious Telescope*.”ADRE 1850, page 16.15

“With such testimony as this, and coming from the source it does, who can longer doubt that the harvest of the earth is ripe? The evils referred to above are not confined to the neighborhood of Circleville; they are seen and felt in as great or more alarming degree throughout the land and entire world. The sickle will soon be thrust in. O prepare to be gathered into the garner of the Lord. - *Ed.*”ADRE 1850, page 17.1

“VOICE OF THE FOURTH ANGEL. - This is the title of a small but valuable sheet just published by Br’n J. B. Cook and J. D. Pickands, at Cleveland, Ohio. The object is to show that our present position

is that of prayer; and that when the saints in spirit, and with the understanding, cry day and night for the Lord to thrust in his sickle, the harvest of the earth will be gathered. We design to give their arguments at length as soon as some other matter is disposed of. The following note is all we have room to insert now.*ADRE 1850, page 17.2*

“THE BIBLE A ‘LAMP TO OUR FEET.’ - Many ask ‘why did you not see that the vision of the fourth angel must be fulfilled?’*ADRE 1850, page 17.3*

“ANSWER. - We had not then got up to it. A lamp shines on that part of our path where we need to step next. It shines on and is a light to our feet only as we advance. ‘We have a more sure word of prophecy to which we do well to take heed as unto a light that shineth in a dark place, till the day dawn.’*ADRE 1850, page 17.4*

“By the light of God’s word we are to walk; because we are in a dark world. Moral darkness now shrouds our path. Dangers beset us, and we are strictly charged to “watch,” with our lamps trimmed and burning; especially as we draw near the end of the way. By watching we saw the apparent termination of the prophetic periods; we took heed and came right on. Then, watching still, we saw the tarrying time; and on we stepped, crying in a loud clear tone, to tell all just what the lamp showed us. Next we saw the 7th month. Ten thousand voices swelled on the breeze as we advanced to meet him. - ‘Behold the Bridegroom cometh.’*ADRE 1850, page 17.5*

“Br. Barry is with us, constantly looking, and fervently praying for the harvest of the earth to be reaped. Br. Mansfield has just left for Lewiston, strong in the same faith.*ADRE 1850, page 17.6*

“Br. E. R. Pinney, Seneca Falls, Dec. 30, writes, “I leave this evening for Ithaca. I am inclined to the opinion that our campaign is a short one, and we should be up and doing. I think Bro. Pickands’ cry is the true light, and I go out to give it in connection with Esdras.”*ADRE 1850, page 17.7*

[These leading men, Marsh, Pinney, Mansfield, Pickands, Cook and many others, were certainly in an error in giving the fourth angel’s message, *Revelation 14:14, 15*, in 1845, for they had not given the

third angel's message, in *verses 9-12*. But in taking that position they acknowledged a very important fact, that *Revelation 14:6-18*, contains, to use Elder Marsh's own words, "the history of God's people in this mortal state," "before being glorified." *ADRE 1850, page 17.8*

It is universally admitted, that the flying angel of *verses 6 and 7*, represents the advent message to the church and world. If this position is correct, and no advent believer will doubt it, then it follows of necessity that the angels that "FOLLOWED also represent so many distinct messages of holy truth, to be proclaimed prior to the second advent. This natural, plain and correct position was taken by these leading men in 1845, and we defy them to show us where their position in this respect, was incorrect. We know that it was a correct position, and therefore hold it fast. *ADRE 1850, page 17.9*

The above named persons erred in taking the ground that the second and third angels were fulfilled when the advent people left the churches in 1844. We all know that there were not two distinct messages then given relative to the condition of the churches and the importance of God's people leaving them; no, it was all embraced in one message. Every sermon preached or printed embraced not only the fallen condition of those bodies, but the call "Come out of her my people." It was the second angel's message. The time had not then come for us to see the third message; that was reserved for the saints in their trying, waiting time, since the autumn of 1844. *ADRE 1850, page 17.10*

We thought that the last mark of the Beast was gone from us when we left the church, but how mistaken! We were still observing the first day of the week, as a sanctified day of rest, without one text of scripture to sustain us in so doing, no not one. If there is scripture testimony for Sunday keeping, will some one be kind enough to show it? History is plain, and the bible is plain, that the Sunday sabbath is purely a child of Papacy. It is THE MARK OF THE BEAST mentioned in the third angel's message. The second angel called us out from the bondage of the churches, where we are now free, and can hear and obey the message of the third angel, and exchange the mark of the Beast for the Sabbath of the Lord our

God. Happy exchange, indeed, to give up an institution of the Beast, for a sanctified, hallowed and blessed institution of Jehovah, as old as the world. See *Genesis 2:2, 3.ADRE 1850, page 17.11*

For holding this view, and for giving the third angel's message, we are published to the world, by advent papers and preachers, as fanatics and heretics. But one thing is certain, that those who gave the fourth angel's message five years ago, should be the last to charge us with heresy and fanaticism for giving the message of the third angel in 1850.*ADRE 1850, page 18.1*

They preached that the harvest of the earth was then "RIPE," and were praying, not for sinners, but that the harvest might be reaped. That was a SHUT DOOR of the closest kind; for by it all those who have not come under the direct influence of the advent doctrine were shut out. We do not believe that the harvest of the earth is ripe yet; no, it will take the third angel's message to draw the line, and cause the final decision. During this message, the scattered children of the Lord, who have not rejected the former messages, may come to the light of truth, and be sealed with the seal of the living God. Some such, who were not brought directly under the influence of the "everlasting gospel," are now coming into the clear light of the third angel's message. Praise the name of the Lord.]*ADRE 1850, page 18.2*

EXTRACTS RELATING TO THE CHURCHES, AND CHURCH ORGANIZATION

JWe

Eld. Marsh, in the Voice of Truth for May 7, 1845, under the head, GIVE US A KING, says:*ADRE 1850, page 18.3*

"While Israel obeyed God he defended and blessed them; but when they desired a king like the surrounding nations, and said, "Give us a king," God departed from them, or suffered them to follow their own wisdom; and the result was, a yoke of oppression was laid upon their necks by their king, who was given to them "in wrath and taken away in anger."*ADRE 1850, page 18.4*

While the primitive church stood upon the foundation laid by Christ,

obeyed his law, and followed him, they were humble, prosperous and happy; but when they began to lay other foundations, adopt other laws, and follow other leaders, the glory departed from them: they committed fornication with the kings of the earth, and soon constituted the “mother” whom John saw seated on the scarlet colored beast, drunk with the blood of the saints.*ADRE 1850, page 18.5*

While the seceding sects were young, humble and submitted to Christ and his word, they were blessed, and proved a blessing to the church and the world; but when they patterned after the “mother of harlots,” they, like her, “committed fornication,” and became identified with mystery Babylon, that great city which reigneth over the kings of the earth.*ADRE 1850, page 18.6*

From this fallen city, brethren, we have fled, in obedience to the command, “COME OUT OF HER.” Let us not go back to her polluted temples, nor build one of *our own* after any of her patterns. Obey Christ and his word, and you have nothing to fear; but if you depart from him, like the examples before us, he will cast us off forever.”*ADRE 1850, page 18.7*

In the Voice of Truth for May 21, 1845, Eld. Marsh says:*ADRE 1850, page 18.8*

“Finally, we object to the doings of the Albany Conference, because the proceedings as a whole, look like forming a new sect, under a sectarian name, instead of *coming to the order* of the New Testament, under the name there given to the true church. It looks like laying plans of our own devising to be acted upon in the *future* when we have in our possession the perfect economy of the Lord, by which we should be guided, and when we profess to be looking for his coming every hour.”*ADRE 1850, page 18.9*

Edwin Burnham, in a letter to Eld. Marsh, says:*ADRE 1850, page 18.10*

“I am glad and rejoice in the stand you have taken in relation to the existence of creeds, etc. O, my brother, that is the simplicity of the gospel. Can we for one moment suppose it is a time now to be fixing up a creed for years, or even months, to come? Is this our

faith? O I cannot, I cannot - I must not. What! the advent people have a creed? What! the advent people organize into a sect? O, brethren, do let us be consistent. Did not our enemies tell us that after our time passed - if it did pass - we should organize into a sect? What did we answer them? You who are disposed to organize and have a creed, answer it. Is Agag dead? are all the Amalikites dead? is all the spoil destroyed? Then what means the bleating of these sheep, and the lowing of these oxen from Albany? See 1st Sam.xvth chap. - Let us remember three things and overcome them. 1. The beast. 2. His mark. 3. The number of his name. Here is the PATIENCE and FAITH of the saints. Let the Gentile princes exercise their dictation, but let us not be so: Love as dear brethren, be kind, be affectionate. Little children, love one another.”*ADRE 1850, page 18.11*

[Let those who are acquainted with Edwin Burnham’s present position and course, compare it with the above, and then judge who has departed from the “simplicity of the gospel,” and the pure meek spirit of the original advent faith; those who stand aloof from the “Advent Church,” or Edwin Burnham, who is laboring to build up this new sect.*ADRE 1850, page 18.12*

Those whose lamps have not gone out can see, and will see that those who have rejected the present truth, have departed from the simplicity of the advent faith, and have not the sweet spirit that attended the proclamation of the first and second angel’s messages, and which called forth these living testimonies from the leaders in the holy advent cause.*ADRE 1850, page 19.1*

We hope and pray that these testimonies may inspire the hearts of God’s dear children with stronger faith and brighter hope, while they obey the divine injunction - “call to remembrance the former days.”] *W.ADRE 1850, page 19.2*

THE DOCTRINE OF PROVIDENCE

JWe

BY J. B. COOK.

“Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father, which is in heaven.” *Matthew 10:29-33.ADRE 1850, page 19.3*

The Blessed Redeemer informs us, in this connection, what his servants may expect from this world. “Ye shall be hated of all men, for my name’s sake.” “If they have called the Master of the house Beelzebub, how much more, them of his household.” Fear them not, however, for their agency is limited to this world - to the body. Nothing that befalls you is beneath my notice, - Nothing you suffer is overlooked. No sacrifice will be unrewarded. A prophet’s and a righteous man’s reward may be yours; because those who receive them as such, obtain their reward, and “whosoever shall give, to drink, unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, *he shall in no wise* lose his reward.” *ver. 41, 42.ADRE 1850, page 19.4*

Every thing as important as your murder, or as minute as the falling of a sparrow, or the pulling of a hair from your head, by the wicked, occurs by the direction, or permission of Providence. Nothing that befalls you shall occur “without your Father.” Whosoever, therefore, believes this, and will lose his life for my sake, shall find it. Whosoever, in view of opposition and reproach, will fearlessly “confess me before men,” I will own and honor, “before my Father, in heaven.” *ADRE 1850, page 19.5*

We have here, a most impressive statement of the doctrine of Divine Providence, and Divine guidance; for nothing less important than the numbering of the hairs of their heads, can well be conceived. The assurance is adapted to encourage faith, and dissipate all fear of erring man. *ADRE 1850, page 19.6*

This doctrine of Providence seems to be apprehended by but few. I do not say that few comprehend the stupendous scheme and scope of Providence. This is clear; for finite cannot comprehend the

infinite. The creature cannot attain to the lofty reach of the Creator's purpose, but I mean to say that few understand, by faith, the scriptural doctrine of Providence. It is no more necessary for us to grasp the boundless plan of Providence, in order to believe, than it is to comprehend the infinite God, in order to believe in God. "It is high as heaven, what can we know, deeper than hell what can we do, the measure thereof is longer than the earth and broader than the sea." We may, however, believe in God, and in his Providence; we may see that part of the ways of God which belongs to our time, and concerns our duty and destiny. It is ruinous, not thus to believe.*ADRE 1850, page 19.7*

There are fewer still who have any just appreciation of the revealed object of God's Providence. It is, in its loftiest range and minutest supervision, to carry forward and carry out the purpose of Jehovah. *Ephesians 1:9, 10*. Having made known unto us the mystery of His will - that in the dispensation of the fullness of times, He might gather together in one, all things in Christ.*ADRE 1850, page 19.8*

Divine Providence is Divine oversight - Divine care, or administration over this and other worlds - angels, men and devils. Its object is to lay every creature and every agency under contribution to his all comprehending purpose. Like a mighty flood (in one point) it comprehends all, unites the past with the present, and the present with the future; and bears all forward toward the consummation - making each and every event "work together for good to them who love God." The channel in which this mighty, ever heaving tide of cause and effect, purpose and accomplishment flows, is the "sure word of prophecy." Prophetic truth is the track on which Jehovah's providential chariot has ever rolled. - On this track it will roll, till it reaches the grand depot. By taking heed to the "sure word of prophecy," we may see in what direction God is driving his (to most men) dreadful agencies; and toward what grand consummation, his plan of Providence is tending.*ADRE 1850, page 19.9*

By watching, in the light of revealed truth, for the intermediate objects on the way to the consummation, we may know how many we have past, and how few we have yet to pass. If we had not passed all the great kingdoms, save the closing scenes of the last, -

the first Advent, - the apostacy, - the rush “to and fro” with increase of “knowledge” which was to characterize “the time of the end,” - the series of “signs” by which we may “*know*” our Lord is nigh, - the preaching of the faithful and the unfaithful servants, - the going forth, the tarrying, and the subsequent midnight cry, then they are yet to come; but if these events are matters of historic record, then we cannot, in the light of reason or revelation, look for them amid the developments of future prophetic fulfillment.*ADRE 1850, page 20.1*

Prophecy is history in advance. History is the record of prophecy fulfilled. All the great kingdoms of the earth, with their greatest changes, - the first Advent and the vicissitudes of the Christian church, were sketched out by the pencil of prophecy, about twenty hundred years ago, but now, all authentic history testifies to the fact that we have in the progress of Providence, passed Babylon, Persia, Greece and Rome, - the first Advent, and the predicted revolutions of the fourth empire, save one, which terminates its dreadful career. Thus all history, as well as scripture, proves the declaration of the prophet of God. “*Surely the Lord will do nothing, but he revealeth his secrets to his servants* the prophets.” He unscales the prophet’s eye, and opens to his view coming events. The historian sits to record them as they occur. Providence never mistakes, nor wheels round, to roll by the predicted event the second time. No, when the event has been recorded, it is, like the Deluge, in the past. There is no second series of the four great empires, - no second first Advent, nor time of the end nor midnight cry. “As for God, his way is perfect,” therefore he never mends his ways. He fulfills his word at once, and it is done forever. The prophetic sketch is sketched correctly. All the events of history harmonize with it. In the order of sequence, in time and manner, they all transpire as pencilled by prophecy. The history of those nations which come within the range of prophetic vision, attests the truth of the scriptural doctrine of Providence. The heathen, and all our race are comprehended within the range of those prophecies which relate to the consummation, but up to that period, prophecy, more immediately, if not entirely, relates to those nations whose history is connected with God’s people.*ADRE 1850, page 20.2*

1. We will take a brief survey of the field and scope of Prophecy.

This is the theatre of Providence and the theme of history. The grand, the parent prophecy, the germ of Jehovah's revealed purpose, the mother text is in *Genesis 3:15*. The seed of the woman shall bruise the head of the serpent - crush his power. In the more full expression of this prophetic truth, it is affirmed that: "for this purpose was the Son of God manifested, that he might destroy the works of the Devil." Redeem this world from sin and the curse, and fill it with glory and God. When "Death and him that has the power of death" will have been destroyed, not a scrap left. When all corruption shall have fled into hell to be forgotten, and every *creature* in earth and heaven, and under the earth shall join in the song of salvation, then all will be "very good," as God made it, God will again dwell with men, and they will be immortal.*ADRE 1850, page 20.3*

Though God gave his fallen creature man, this assurance of triumph over the tempter, and a typical service called sacrifice, to embody the great truth in their worship, so that none could worship but by calling the promised deliverer to mind; yet, in process of time, all had corrupted their way, save one man. The Deluge then, became a means essential to the attainment of the end, which God had revealed. To prevent the universal putrefaction and perdition of the race - to counteract the tempter and prevent his triumph, Jehovah poured a flood around the world to wash it of its pollution.*ADRE 1850, page 20.4*

Then again, after the flood, when mankind forgot alike God's judgments and promises and claims; and under the guidance of Satan were tending to the same state with that of the inhabitants of the old world, it became necessary for God to interpose. Having pledged himself not to allow another deluge, he gave up most of the world to their chosen way, - to fear and serve the Devil, their chosen god; hence they do not come within the range of prophecy, except for destruction. God Almighty chose Abraham his friend and servant. He separated him from the mass of mankind, to be the head of his household, - the household of faith. The ordinance of circumcision, was the token, and the memorial of their separation to be God's peculiar people. Their sojourn in, and deliverance from Egypt - their miraculous preservation in the wilderness - their wonderful history in Canaan, in which God seems ever to have his

eye on his promise and pledge to Abraham, - their dispersion and otherwise unaccountable preservation to this day, according to prophecy, proves, that there is a Providence. A special, as well as general supervision which God extends over the affairs of men. The Divine plan, as sketched out in prophecy, touching the first Advent, the revolutions in the Roman empire, the apostacy, and the changes in the Christian church, is fully sustained by the records of Providence. The field of prophecy has been the theatre of Providence.*ADRE 1850, page 20.5*

The prophecy may be regarded as a *conception* of the specified event. Then the watchful eye of God is ever extended over it. His fostering hand cherishes the embryo till "the set time," then every event, as minute as the falling of a sparrow, and everything as vast as the dissolution of an empire, or the destruction of the world, will, by the direction of Providence, concur to give *it birth*. *To such events, there are no abortions*. No counterfeit fulfillments. They are absolutely unique in their character. Each predicted event down the entire track of Providence, is as peculiar and as distinct from every other, as are the four great empires - as the first Advent from the Second. We can no more *confound them*, (though we may be ourselves confused) than we can confound the earth with *its* central Sun - or the Deluge with the final conflagration. Such is the astonishing precision of the prophetic chart. Such the wonderful accuracy with which Providence fulfills the minutest touch of the prophetic pencil. "Are not two sparrows sold for a farthing? Yet not one of them shall fall on the ground without your Father." "Fear not, therefore," ye willing servants of the Most High. God's plan does not contemplate the giving of you up to the delusion of the Devil. "Ye are of more value than many sparrows." "But thou, Israel, art *my* servant, Jacob whom I have chosen. The seed of Abraham, my friend, I have chosen thee, and shall not cast thee away. Fear thou not, for I am with thee." *Isaiah 41:8*. Who as I, shall call, and declare it, and set it in order for me, since I appointed the ancient people? The things *that are coming*, and shall come, let them shew unto them. Fear ye not, neither be afraid; have not I told thee from that time, and declared it? - Ye are *even my witnesses*. Is there a God beside me? No, for even Jehovah himself says that He does not know of any. *Isaiah 44:7-8*. The prophet, in harmony with the great Teacher, Messiah, teaches us not to fear earth or hell; but to fear

Him who "hath set in order," and told what is coming and shall come. Those who declare the truth of prophecy and shew its harmony with history and passing events are God's "witnesses." We testify His existence and point to the evidence of His ever present Providence, in what "is coming and shall come." We delight to recognize his all comprehending agency. We "leap with joy," when, with this evidence that we are his witnesses, we hear Him saying "Fear not." - "The very hairs of your heads are all numbered." Such are brethren to Paul "not in darkness." They having got, can give "meat in due season." Having Christ, they can confess him "before men." *ADRE 1850, page 21.1*

Those who know not God, either in his prophecy or Providence, are not his "witnesses." They cannot be the "Israel" whom Jehovah cheers on to achieve the victories of faith. Such may tremble for their reputation, vie with Jesuits in their energy and policy to get the "honor that cometh from men;" but he "who is not with me is against me," saith Jesus. The Jews 1800 years since could not deny the facts occurring around them, nor durst they deny the prophecies; but they denied that the facts in the life of Jesus fulfilled prophecy. Thus they were not God's "witnesses." The few despised disciples who saw the hand of Providence fulfilling prophecy, *were* God's witnesses. Messiah assured *them* that they had nothing to fear from death or Devils." *John 10:28*. That people who would not believe both prophecy and Providence, had rejected all the light God gives to sustain faith. Then they were in his way, and the wheels of Providence must either stop, or they be crushed by its onward revolutions. Just so now. The professing churches having taken their stand, denying that Providence is fulfilling prophecy, connected with the second Advent, (though they can neither deny the prophecies of such events, nor the facts of their occurrence) must and will perish, as did the Jewish nation. All the evidence which God grants is given, when history testifies the truth of prophecy; consequently, if that be denied, Christ is denied, and "wrath to the utmost" will come on those who had till then, been his acknowledged people. By how much the Christian church has had greater light than the Jewish, by so much is their guilt greater, and their revealed damnation more dreadful. *Matthew 24:51; 1 Thessalonians 5:3; 2 Thessalonians 2:10-12.* *ADRE 1850, page 21.2*

Professing Adventists have no dispensation in their favor, but must see their flagrant folly, if they recognize prophetic fulfillment up to a certain point in our history, and then deny it in those events which are most manifestly, in time, order of sequence, and manner of occurrence, just what Jesus predicted. This was the sin of the Jews at the first Advent. They saw and confessed both prophecy and Providence, up to their own age, and history. This, the folly of the Protestant church, they recognize both down to this generation; but from that point they seem blind as bats in the day time. Now shall Adventists come on, be witnesses for God, and “confess” Christ only up to ’43? *Did either prophecy or Providence stop there? Or has Satan steered the ship over the shoals, at the tarrying, - up the falls of the 7th month, giving out a false midnight cry, and a mistaken clamor as he shoved through “the shut door,” and got the whole of his crew where they cannot hear, or much regard, the evidence of opening Judgment! It may be very convenient to say that Satan has the helm; but that, damned the Pharisees. It has left the churches, like the mountains of Gilboa, on which there was neither rain nor dew. It must be ruin to every such soul; “for whosoever shall deny me before men,” saith Christ, “him will I also deny before my Father who is in heaven.” O Lord we will “confess” thee in thy Providence, and when predicted events occur, we will, by thy grace, witness for thee. Amen!*ADRE 1850, page 21.3

II. The doctrine as we find it in the scriptures should be distinctly stated in order to be correctly conceived. The doctrine is that THERE ARE NO** AGENCIES ADEQUATE TO** GIVE BIRTH TO** PREDICTED EVENTS, SAVE SUCH AS GOD EMPLOY consequently when they occur, we may know without a doubt, not only that they are a fulfillment, but also that God has done it. ADRE 1850, page 22.1

The Jews said that the wonders they saw were wrought by Beelzebub. The church affirms that the advent movement “is of the devil.” Some “adventists” who would not venture to say that Satan guided those who preached the hour of God’s judgment in ’43, and the midnight cry in the autumn of ’44; yet they do not confess Christ - his word or Providence in it. Now we may as well be candid; acknowledge the Providence of God in it, or deny it. If the Arch Apostate be allowed, at the predicted time, and in the recorded

connection of events, to get up a counterfeit fulfillment, then what ground is left for faith? We may never be confident that the word of God is being, or has been fulfilled: consequently unbelief may not be sinful. Nay, why would it not be praiseworthy? It is both rational and *right*, to doubt, where there is good reason for doubting, as rational and right as to believe where there is reason, to believe. But we maintain, with all our might and mind, that there is not in the scriptural doctrine of Providence any ground at all, for doubt. When the most unimportant events transpired in the life of Jesus, according to prophecy, they were recognized as *the fulfillment*. Taken together, they were regarded as proof positive, that Providence had put its broad seal on his Messiahship. - The time and circumstances were not, however, more correctly sketched than is the time of the second Advent, or the events which immediately precede and introduce it. *ADRE 1850, page 22.2*

If the events referred to have been witnessed, even though they be as unimportant in human esteem as the parting of our Saviour's raiment, or his burial in a rich man's tomb, it is the fulfillment of the prophecy. God in his providence has done it. We have got beyond those way marks on the prophetic track. They can never be witnessed again; God's word is the truth - the truth is the agreement between his word and the event, as brought out in Providence. If the word names it but once, and Providence produces it, or allows it, twice; then there is not an agreement. Should Providence grow "slack as some count slackness," let Satan get the start and counterfeit the event, agreement would not exist; because the prophetic word notices *no counterfeit*, with the genuine event. But we affirm on the highest and best authority, God's "*word IS TRUTH.*" The events of Providence must agree. There will be no repetitions, or false fulfillments, where none are specified. When a predicted event occurs it is genuine. We are bound to believe "without doubt or wavering." There is an ease, a naturalness, a Divinity about them, which walls off all cause of doubt. It is true doubts arise, but they spring from a source entirely disconnected from the prophetic fulfillment, - from the heart. *ADRE 1850, page 22.3*

Let us illustrate by several recorded events, in which the principle, or doctrine, as stated, must be acknowledged, just as far as the

Bible is allowed to be true.*ADRE 1850, page 22.4*

1. We notice the creatures, “of every kind,” which went into the ark with Noah. The Patriarch was told, yet seven days I will cause it to rain on the earth. “Come thou and all thy house into the Ark. Of every clean beast *thou shalt take* to thee by sevens. Of fowls also, of the air, by sevens, the male and his female, to keep seed alive upon the earth.” This was the plan revealed 120 years before; but did Noah set traps to catch the birds? Did he make yokes, and harness, for the mighty lion and his mate, and other creatures of less strength, but greater fierceness and rapacity? No, no, that would have been a greater labor than to have erected the Ark!! THEY CAME, and “went in two and two unto Noah, into the ark, the male and his female, as God commanded Noah.” They seemed to have come in one day; because “the waters of the flood were upon the earth,” after seven days. Their entrance was as natural as that of Noah himself. They came spontaneously like the subsequent descending flood. This event was as great a miracle as the Deluge, and was adapted to sustain and settle the faith of Noah’s family. They had no fears that the old ship would founder, or spring a leak after that. There was Jehovah’s hand. The event occurred *at the right time*. God’s Providence concurred with Noah to fulfill his word. That cannot be counterfeited.*ADRE 1850, page 22.5*

2. Joseph was informed by God that his brethren who hated him should do him reverence. *Genesis 37:1-9*. As they were, in vision, binding sheaves in the field, his sheaf stood up, and theirs stood around doing obeisance to it. Now this, and another dream, were accomplished in a way that no mortal could have imagined. The Devil did not dream how it could be done - much less counterfeit it. The brethren must find the pasture short, as far as Dothan, where the Ishmaelitic caravan was to pass on their way into Egypt. Joseph must, in order to obey his father go to Dothan; and the caravan come, *just in time* to take him from the murderous hands of his brethren. Then all the events clear down to the seven years of plenty, and the seven years of famine, which reached to Canaan and compelled the sons of Jacob to go down into Egypt and bow to “the Lord of the land,” occurred in Providence, as if they were so many means to accomplish the end, - fill out the prophetic sketch. The date, name and circumstances, guard this event, and defy all

attempts to counterfeit it. Like most events of prophecy, this in the fulfillment, complicated and apparently counter, as were many of its parts, does not stand isolated. Its admirable parts are themselves but a part of God's great plan of Providence - a few links in the golden chain which then connected the past with the present, and stretched on in its influence, into the future. It was all comprehended in the prophecy made to Abraham, concerning his prosperity. Joseph's history was to previous prophecy, as the woof to the warp.*ADRE 1850, page 23.1*

3. The deliverance of Israel from Egypt furnishes a striking illustration of the doctrine of a special Providence. Moses was not murdered according to Pharaoh's decree; but nourished by his own mother. Nay, the author of the decree or his daughter, *paid her wages for her maternal caresses.**ADRE 1850, page 23.2*

The elevation of David to the throne of Israel, and the entire history of that nation, proves clearly the doctrine stated, that there are no agencies adequate to fulfill prophecy, save such as God employs. *Isaiah 44:24 to 45:4.* When a predicted event does occur, we may know that it is a fulfillment of the prediction, and that God's Providence has interposed for its fulfillment. To such events there are no seconds, any more than a second birth, or baptism, or burial of Messiah. The chariot of Providence rolls by. The event looms up with God's seal impressed on it. It never recurs.*ADRE 1850, page 23.3*

An apparent exception may be suggested, from the false christs, that have appeared; but on reflection it must be seen, that they are themselves a verification of the doctrine, because they come within the range of prophecy. Their appearance must be found in history, the record of Providence.*ADRE 1850, page 23.4*

III. Let us notice the more important reflections suggested by this subject.*ADRE 1850, page 23.5*

1. God has magnified *his word above all his name*; therefore all the leading events recorded in the history of the world, have occurred as to time, circumstance and connection with the past and the future, according to God's word. Nothing which comes in competition with that word can stand before it. No, not even though

it bear God's name. Jerusalem, the Temple and the chosen seed, must *perish*, sooner than a "jot or tittle" of the word should fail. Those attributes of wisdom and goodness and justice and mercy and power which have secured a fulfillment of the "sure word" thus far, are all pledged to accomplish every minute, or grand prophecy relating to the consummation. *God in his word specifies each event. His people drink in the Spirit by believing the word - they yield themselves up to his guidance, and the Providence of God concurs, then the event transpires.* There will be nothing in all time like it. Should any combination of agencies attempt a fulfillment, it would be, like the false christs, out of the predicted time, and out against all the arrangements of Providence; hence, they could not succeed. The prophecy relating to the Turks is an instance of the steady purpose of Providence, to allow no agencies to impede his purpose. In their rise they prevailed in spite of all crusaders and all christendom. Then at the expiration of their appointed time, they decline, though all the great Christian powers are in unholy league to sustain them. It is then, clear as scripture fulfilled can make it, that there are no agencies which can counterfeit or derange the progressive fulfillment of the prophetic word. When the time arrives, each predicted event appears; and God's Providence *must be recognized in it*, or we be convicted as, so far, infidels. *ADRE 1850, page 24.1*

2. Many "confess" the Divine hand in the scores of prophecies, fulfilled at the first Advent of Jesus; but they imagine that he will not be very exact in honoring the predictions, or teachings of his Son relative to the second. They forget that God's word is but the second edition of himself, - identified with himself, - the transcript of his own mind. He must, to "honor his word above all his name," maintain it, though it require the ruin of the professing church, or the dissolution of the world. We may begin with a series commencing two thousand four hundred years ago, - and come down the track of prophecy. We find the four kingdoms, the first Advent. The apostacy, the taking away of his dominion. The progress of "knowledge" in "the time of the end," the signs in "this generation" which shall not pass till all be fulfilled, the preaching of the faithful and unfaithful servants. The going forth to meet the Lord, in the light of the prophetic periods, and the fulfilled signs of his coming, - the subsequent tarrying, the midnight cry, and the clamor about "the

door,” and the going without the camp, bearing his reproach, have transpired in the time, order and manner, in which they are noted on the prophetic page.*ADRE 1850, page 24.2*

Let us mark the series in the parable, *Matthew 25:1-10*. The preaching of the time, and the signs, *was sustained by most marked interpositions of Providence*. The earthquake, which rocked half the earth. The comet’s trail extending across half the heavens. - “The fearful sights and great signs from heaven.” “Signs in the Sun, and in the moon and in the stars.” “Men’s hearts failing them for fear, and for looking after those things which are coming on the earth.” This was the class of predicted events, which filled the press, arrested the public mind and forced the conviction on multitudes, that something dreadful was at hand. This class of events greatly confirmed believers in their *going forth* “to meet the Bridegroom.” Learned ministers and learned unbelievers confessed the plausibility of our scriptural argument. The unlearned and unreflecting could see the natural signs, and feel the beating of the public pulse. Thousands and tens of thousands trembled, though unconverted still. The mass of mind was, to say the least, as much affected, as 1800 years since, by the interposition of Providence to bring out the day of Pentecost, “according to the scriptures.” Now Mark! *Some body, or some thing, did these things, at the time specified “in the vision” written on tables*. It was a freak of nature, - chance “mesmerism, human influence,” the Devil, or else in accordance with predictions of Jesus. If the last, then we had the right time. God put his broad seal on it. We did “understand” the periods. The vision did “speak and not lie.” Amen! This providential interposition did not take place in ’42 nor in ’44; but *in that very year to which the prophetic times pointed. In the year when “the virgins took their lamps and went forth to meet the Bridegroom.”* It was in 1843. Amen.*ADRE 1850, page 24.3*

Then during the tarrying, which occurred against our will, the midnight cry was raised. We echoed, “Behold the Bridegroom cometh, go ye out to meet him.” From the periods, tarrying, and the types, we concluded that “the set time,” was the 10th day of the 7th month. The scriptural argument was convincing, that the day of Atonement, the set time for cleansing the typical sanctuary, was *the* time, to expect the Antitype of all those rights. Then, those who are

characterized in the promise of God as his people, those who, like servants were waiting for their Lord, who looked for and *loved* the appearing of Jesus, yielded themselves up to the scriptural argument. They found the Spirit and the Providence of God concurring most manifestly to give the midnight cry. - Amid the signs of these last days, nothing like this occurred till after the tarrying. Nothing like it has occurred since. The cry was given at the *right time*, so far as could be ascertained by a prayerful, critical study of the word. It came in the *right place*, in the series of prophetic fulfillment. The preceding and accompanying circumstances of Providence, favored the mighty spiritual movement among believers, and the cry was borne on every breeze, till it reached and arrested every ear. *The leading events in the parable have become history*, as really as any that are found in the prophetic track of Providence. I know that it is an easy matter to “deny” Christ, or he would not have been denied, when He, himself was the preacher, and Providence the expounder; but these events are certainly as important as the place of Messiah’s birth, - his going into Jerusalem in triumph, or being buried without a “bone broken.” They have all the marks of God on them that you find on those, which have been witnessed, in other ages of prophetic fulfillment; and seeing a sparrow does not fall on the ground “*without our Father*,” these did not transpire, but under the direction of His Providence, to fulfill his word;” because that “*cannot be broken*,” either by chance, or mesmerism, or Satan.*ADRE 1850, page 24.4*

My brethren, let us confess Christ’s truth in the Parable, confess Providential agency in the corresponding events, as they have transpired before our eyes. Come what will, deny who may, let us be witnesses for our God and Saviour. He “set in order” and “declared” this series of events. I confess a perfect fulfillment. Amen.*ADRE 1850, page 24.5*

3. By the “word of God, quick and powerful,” in the Midnight cry, we were cut down as the harvest. True, we are in “the field,” which “is the world;” and the breaking up, with the varied trials about the shut door, may complete the threshing and winnowing, as taught in the figurative harvest. Astonishing! how the chaff flew!*ADRE 1850, page 25.1*

Now, whatever Jesus meant, here is something like it. My concern is to be found among the wheat. I dare not deny the grace of our God which I have enjoyed, - dare not deny that His word, more stable than the world, means something; especially when expounded, and the exposition written out, by the finger of Providence.*ADRE 1850, page 25.2*

4. Those who deny that God has fulfilled his word in the Advent movement, might be compelled to deny his agency in the whole series of prophetic fulfillment, back to the time of Cain's fulfilled curse, and driven off beyond infidelity, into Atheism! They would have us not only Infidels, but absolute Atheists. Infidels "confess" God's Providence. These would have us deny it.*ADRE 1850, page 25.3*

It is, however, as irrational as unscriptural, for the preaching of the hour of God's Judgment, and the midnight cry did not require the slow process of "the societies," sending out their salaried slave-like, lazy agents. It was done naturally, spontaneously and successfully, like the entrance of the lion, the leopard and other creatures, with their mates into the Ark with Noah, - with an ease and naturalness, which has ever characterized prophetic fulfillment. Joseph's brethren did him obeisance, willingly.*ADRE 1850, page 25.4*

We are now in our Advent experience, where Noah was after the animals entered the Ark. This Divine interposition was to him *the crowning testimony!* He knew that God was with him, and this was security enough for faith. So the predicted events, occurring in the Advent movement, *prove the presence of God by a special Providence.* We "confess" the promised presence and agency of Him, who confirmed Noah's faith, by interposing to fulfill his word. We know that our God, who has guided, will guide those who concur with his Providence to fulfill his word, connected with the Advent of Christ, *into the kingdom.* Doubts to the winds now. Hallelujah!*ADRE 1850, page 25.5*

5. Some, however, object to the idea that God has any direct or determining agency in these recent events, because those who believe and concur are unknown to fame or philosophy. They seem to imagine, that it is too small business for God to meddle with.

They are so ignorant as not to know, or so infidel as not to believe, that a sparrow does not fall “without our Father.” *ADRE 1850, page 25.6*

Others reject the scriptural doctrine of Providence, in our recent experience because the midnight cry was so limited. They forget that the ministry of Moses, - of Messiah, - of the Reformation was too limited to meet the demands of skepticism. *ADRE 1850, page 25.7*

But the grand objection is based on our disappointment. You were deluded. God’s Providence did not produce the events of prophecy, because your expectations were not realized. I confess that we were grievously disappointed. A perfectly satisfactory explanation of the nature, as well as cause of that disappointment, may be given at any other time. The question of our disappointment is distinct from that of prophetic fulfillment. In *Matthew 21*, we have an illustration. The blessed twelve and the shouting multitude were on the tip-toe, of expectation. They thought that His entrance into Jerusalem according to prophecy, was *the* time, when he would take the throne. They were disappointed, because they misconceived, his design in fulfilling that predicted event. The prophecy was, however, *just as really fulfilled*, as if they had correctly conceived God’s purpose, and realized their expectations. The disciples were extremely disappointed and distressed at the crucifixion. “*They were glad,*” *but still disappointed*, in his visit to them after his resurrection. Those disciples were enabled to correct their mistakes by the Providence of God. So can we, who believe. - The disciples’ mistake did not destroy discipleship. It was piety in them, to desire the Kingdom and honors of Christ. Their mistake, resulting from their limited knowledge, or capacity, did not destroy their piety. Just so with us. *ADRE 1850, page 25.8*

6. It has been said with reproachful sarcasm, you “can not be disappointed!” - As if we held on from sheer obstinacy, or from an assumption of infallibility. But no, we say that God’s Providence, fulfilling his work, is not to be belied. His Providence never concurred with his people, at or near the right time, to make a false fulfillment. The idea would be a *libel on God*. It would give the lie to all he has revealed of his Providence - or promised his trusting

obedient people. We confess our mistake relative to God's design in those prophetic accomplishments. We stand corrected. Conscious of our fallibility, we cast ourselves on Divine infallibility. Amen!*ADRE 1850, page 26.1*

Those who reflect on us, seem not to see themselves. They assume that *their conception* of the Advent must be realized; as if their theory of prophetic fulfillment was more trustworthy than the Providence of God, when fulfilling his word. This, brethren, was the sin and consequent ruin of the Jews. Instead of correcting their mistakes, as did the despised disciples, by Providence and prophecy, they stood on their "original faith." Messiah must come according to their conceptions. There they stood, in a fixed position, till "their house was left unto them desolate." The disciples on the contrary saw scripture being fulfilled, therefore they moved on down the track of truth, with Providence. Had they stopped, they would have been left and lost. I dare not follow an example so fatal, so sinful, as that set by the Jews. I would be a "disciple" however much despised.*ADRE 1850, page 26.2*

7. All attempts to re-adjust the prophetic periods is labor worse than lost. The idea that chronologists have erred, and have caused us to err, looks like playing into the hands of Infidels. The Infidel had common sense, if not scripture in his remarks to Bro. Miller. Bro. M. cannot answer him but in harmony with the Bible doctrine of Providence. The integrity of God's word is fully maintained, if it is being fulfilled. This shuts the mouth of Infidelity; but to admit that the doctrine of Divine Providence, and the promise of Divine guidance, must give place to mistakes of chronologers, exposes us to its loudest laugh, or its bitterest scorn. Bro. M. says in his letter of March 10: "I have no guilt in proclaiming time, for the time is, by God, revealed, and wherever the mistake may be it is *not in my power to rectify it*. I must leave that with God. The mistake was of precisely the same nature of that of the Holy Twelve, and others, *Matthew 21:4*. They overlooked the events which were to intervene between that prophetic fulfillment and the Kingdom. They mistook our Lord's design in that fulfillment. *It was however a fulfillment*. So in our case precisely, God's will was done."*ADRE 1850, page 26.3*

Our experience, in this respect, harmonizes with that of God's

people at every epoch in our world's sad history. They have all made mistakes just like ours, notwithstanding they were honored of God to act the part assigned his people. *Exodus 5:21-23; Matthew 26:56*. The disciples all "forsook him and fled;" yet even in that they fulfilled, *Zechariah 13:7*. They had inadequate conceptions of God's revealed plan, *Luke 18:31-34*, though being fulfilled before them. Now it would be passing strange, if believers, in this age of glory and wonder should have surpassed Patriarchs, Prophets and Apostles in the accuracy of their conceptions of Jehovah's purposes, or of the *manner*, in which he would accomplish them. Then to maintain that *we have been wiser* in this respect than all the divinely instructed of other ages, *after God's Providence has proved us not so*, evinces that "pride which precedes destruction, and that haughtiness which goes before a fall."*ADRE 1850, page 26.4*

8. In confessing the doctrine of Providence, we confess a present God. This the text teaches. We confess the supremacy of the present Deity. His plan comprehends agents voluntary and involuntary. The drama is arranged, as sketched in prophecy. The scene changes - the actors appear and perform their part, and the entire movement in the theatre of earth, proceeds in harmony with the published plan; for Providence is the Master of ceremonies. The preparatory scenes having been acted, the *finale*, will soon open on our astonished or enraptured vision. "The righteous will be saved. The wicked will be damned, and God's eternal Providence approved." Amen and Amen.*ADRE 1850, page 26.5*

O, Lord, give us grace and we will "*confess thee before men*." Be "witnesses" for thee, - that thou "hast set in order" from ancient time, "and declared it!" No agency can defeat or derange the "order" which thou hast declared. When the predicted events occur in the prescribed "order" we confess the truth of Jesus. It does not occur "*without our Father*." It does take place by the direction of Providence, a present God. So it will be till our Lord appears in Glory, till his people also "appear with Him in Glory. Hallelujah! Praise ye the Lord!! We are "not orphans," not left comfortless. *He is present*, fulfilling his word. And now having passed the introductory scenes, Glory will open. All who have not "cast away their confidence" shall be glorious like their Lord, through a blissful

immortality. Amen!*ADRE 1850, page 26.6*

My “confession” is not then an “apology” to the world; but a continued acknowledgement of Christ. This is the word of my testimony. We overcome by the blood of the Lamb and the word of our testimony.*ADRE 1850, page 26.7*

9. Finally, as Noah knew that God was with him, when he saw the creatures coming “two and two” unto the Ark. As Joseph knew his vision to be from God when his brethren were bowing before him. As Moses’ mother and David’s friends knew that God was with them by a fulfillment of his word. As the Apostles knew Jesus to be the Messiah, by events, and his works, *according to scripture*; so we *know*, without a doubt, that the Advent movement is Divine in its origin.*ADRE 1850, page 27.1*

Divine in its progress. Divinely glorious will it be in its results. Amen!*ADRE 1850, page 27.2*

SHUT DOOR

JWe

My space will only allow me to say a word on the interesting question of the shut door in *Matthew 25*. I believe in that just as I do in the whole representation, of which that is a part - as expounded by Divine Providence.*ADRE 1850, page 27.3*

If the infidel ground be the true ground - if the advent cause be unworthy of Divine regard - or the advent people (though distinctly described by Divine promise,) unworthy of Divine guidance - or if this be not the era to expect the preparatory scenes of the Second Advent, then the writing out of the ‘vision,’ the tarrying, the midnight cry, the failing light of the foolish, (those who felt ashamed of their guide, or their trust in God’s word,) and the clamor about the shut door, is all a mere flash in the pan. There will be *no* Second Advent now or soon.*ADRE 1850, page 27.4*

But reverse all this, if the believer’s confidence is *well* founded - if the Advent cause and people be worthy of Divine interposition, or this the era to expect the Lord, then, we are down through “the shut

door” in that representation of Advent History. My language to many has been, I believe in the shut door just as you have *experienced it*. Precisely so. This state of things since “the cry,” has not occurred “WITHOUT OUR FATHER.” *ADRE 1850, page 27.5*

MIDNIGHT CRY

JWe

Bro. Galusha says that we should not make the parable go on “all fours.” Now just listen, my brother! Would you, as many do, give all the legs to the cry, and keep *it* going, and going for ages, and believe to be going still, while the other parts have not a leg to stand on? No, that would rend it limb from limb. All parts must have legs to go alike, or it could go only to pieces! Am I mad, or you mistaken? *ADRE 1850, page 27.6*

Again: Others make “the cry” in the parable sufficiently important to call in the agency of the Arch Angel. They place it among the grand and dreadful scenes of the actual Advent of the Son of God; but they think the *other* parts are too trifling for God or *man* to meddle with. *This method* of exposition may as well make it mean “the man in the moon!” If this will not answer, shall the parable be believed, as unbelievers believe in the second coming of our Lord - make it mean things in general and nothing in particular, according to their fancy? No, no, you cannot. Well what alternative have I but to believe the different parts to be important, if not alike important in the *fulfillment*, as it is in the prophecy! Here’s a man about Boston, who told me that I “*once* had common sense.” Do you, my brother, think it has forsaken me here? Come, speak up, and tell me. - *Advent Testimony. ADRE 1850, page 27.7*

THE SABBATH

JWe

BY J. B. COOK.

“I was in the Spirit on the LORD’S DAY,” said the beloved disciple. “The Son of Man is *Lord also of the Sabbath Day*,” *Matthew 12:8*.

Now setting human opinion aside, and taking "Divine testimony," I ask what day is "the Lord's Day?" In *Isaiah 58:13*: the Sabbath is by the Lord, called "*My Holy Day*." The word employed to designate the Lordship of Messiah is frequently used for the Divinity, without distinction of Father and Son. The Lord's Day is clearly, from this testimony, the Sabbath Day. It did not end with the Jewish dispensation; for we learn from *Isaiah 56:1-7*, that it was to be observed by the sons of the stranger - others beside "the outcasts of Israel." *Genesis 2:1-3; Exodus 20:8-11; Matthew 5:17-19*.ADRE 1850, page 27.8

Every enactment relative to the religious observance of the first day *originated with the Pope*, or Potentates of Rome, and those who, in this matter sympathize with them; but every enactment that ever ORIGINATED IN HEAVEN, relative to the keeping of the Sabbath *confines us to the SEVENTH day*. The seventh day is "the Sabbath of the LORD OUR GOD."ADRE 1850, page 27.9

My space will not allow me to adduce the historic testimony; but the above I solemnly believe, is the exact truth. From the twelfth to the fifteenth centuries we trace the efforts of the Man of Sin, to set aside "*the Lord's Day*," and introduce the first day - the day on which the European nations had been accustomed to idolize the Sun. Let scripture testify; and let us throw off the *last rag* of "the mother of harlots."ADRE 1850, page 27.10

Jesus did not after his resurrection, meet his assembled disciples till about or *in* the evening of the first day, as we reckon time. It was the early part of the *Jewish* second day, or the very close of the first. They began THEIR DAY about six o'clock, or sun setting. Mark! The two disciples and Jesus had been at Emmaus - were at Emmaus seven and half miles distant when that first day "was far spent." He went in to tarry with them and made himself known to them in the breaking of bread; then they returned seven miles and a half to Jerusalem, found the disciples, and while announcing the resurrection, Jesus himself came in. *John 20:19; Luke 24:29, 33-36*.ADRE 1850, page 27.11

Then eight days after He met them again, *John 20:26*, which must have been on the second day of the subsequent week. Paul met his

disciples on the *first* part of the first day, answering to our Saturday night - preaching all night "till the break of day," and then "departed," or set off on his journey. If he had met them on our Sunday night it would have been the Jewish second day. - Then he did *not* keep that first day as a Sabbath. Those who dream that he did, only give evidence that they are so far "drunk with the wine" of Papal Rome. My feelings were inexpressible, when I saw this. The *truth* I must confess. *ADRE 1850, page 28.1*

This is the true testimony. Thus easily is ALL the wind taken from the sails of those who sail, perhaps unwittingly, under the Pope's sabbatic flag. The passage *1 Corinthians 16:2*, though adduced as testimony, makes no mention of the Sabbath, or even of assembling for worship! *Colossians 2:16*, does not speak of the Sabbath; but Sabbaths - called in our version incorrectly Sabbath days; (days being supplied by the translator.) These sabbaths are like the new moons and other mere Jewish institutions, mentioned in *Leviticus 23:39*. This feast was of eight days duration, the first and last being a Sabbath. As the feast began on the fifteenth of the seventh month, it could not, only in a series of years, commence on the day originally set apart as *the* Sabbath of the Lord our God. These Sabbaths, and all institutions peculiar to the Mosaic ritual, our blessed Lord "nailed to the cross;" so that no one is now condemned for their non-observance. But God's law of Eden - his type of Paradise restored - the Sabbath which was made, like marriage "*for man*," as man, and consequently, alike needful, through all dispensations, He did not abolish. Man needs still, all that "was made for" him. *ADRE 1850, page 28.2*

"Your assertion is not worth a groat," says the objector, in the absence of Scriptural testimony. So say I. My expectation to "*overcome*" is based on the true "testimony." Jesus said, "Pray that your flight be not in the winter, neither on THE SABBATH DAY." *Matthew 24:20*. He thus recognizes the perpetuity of the Sabbath, many years after having abolished the Jewish feasts, as really as the seasons of the year. That "is a nail in the right place, fastened by the master of assemblies! Therefore I say again, He did *not* abolish the Sabbath, which was "made for man" - for the good of man. From the dreadful wreck, occasioned by "the fall" in Eden, there have been two institutions preserved; the Sabbath and

Marriage. Both were “made for man.” This, is the type of Christ’s union with “the Church.” *Ephesians 5:23-33*. That, of “the rest that remaineth for the people of God.” *Hebrews 4:4-9*. Both are binding till the realities they represent, are ushered in, at the Advent of Jesus. Amen! Advent Testimony. *ADRE 1850, page 28.3*

THE NECESSITY AND CERTAINTY OF DIVINE GUIDANCE

JWe

BY J. B. COOK.

Jno. 17th, Jesus said, “Father the hour is come; glorify thy Son that thy Son may also glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent.” *ADRE 1850, page 28.4*

“The gift of God is eternal life through Jesus Christ our Lord.” This gift is intended for as many as God hath given Him. The nature, the means, or pledge, of this heavenly bequest, is to know the true God and his redeeming Son. For all such he prays. - *Ver. 9*: “I pray for them, I pray not for the world, but for them which thou hast given me; for they are thine.” His ever prevalent prayer was that they might be kept “from the evil” that is in the world, and sanctified “through the truth.” It is only by revealed truth that they could know the true God and Saviour; be sanctified, that is, separated from the world, and consecrated, soul, body and spirit to the Lord. *Ver. 20*: “Neither pray I for these alone, but for them also, which *shall believe on me through their word.*” *ADRE 1850, page 28.5*

In this solemn supplication of our Saviour, there is no mention made of any who shall be saved, except those who *believe* the truth taught in his word. Our Lord presents his successful intercession for all who make a believing application to his blood. These, and these alone, are characterized as the subjects of his prayer in parallel scriptures. *Romans 8, Hebrews 7:25*. His prayer prevails for them all. “He is able to save *them* to the uttermost,” - to interpose in every emergency, aiding, defending, or delivering them as they may need. Our Lord recognizes on behalf of his people, the necessity of Divine

guidance and succor. Even Peter would have perished, had not his Lord prayed for him, "that his faith fail not." They were hated by the world, because "*chosen out of the world.*" *Ver, 16:* "They are not of the world, even as I am not of the world." Let us notice the leading truths connected with the doctrine of divine guidance. *ADRE 1850, page 28.6*

I. Seeing God's people are thus hated by this fallen world, are so frail that they could not walk, stand or even "live" but by "faith," they need definite pledges of Divine "help in time of need." All the promises recognize our dependance, and the necessity of Divine guidance. We cannot go alone, were it right for us to make the endeavor; therefore it is written, "Trust in the Lord with all thine heart and lean not to thine own understanding." "If any of you lack wisdom let him ask of God and it shall be given him." The Saviour promised to send the Comforter, the Holy Ghost, to guide them into all truth. *John 14 to 16 chap.* This is the wisest, holiest, and most mighty Spirit in the universe. He is, and ought to be, Supreme, in His guidance, He has supremacy over every false or fallen spirit. To enjoy his indwelling energy by receiving and obeying the truth, is to be His temple - vessels unto honor, *meet for the Master's use.* To all such this heavenly guide is pledged forever. *ADRE 1850, page 29.1*

II. These promises belong to His friends, *John 15:14*, - to the apostles and their successors. "Lo I am with you always, even unto the end of the world." The promised guidance belongs to all those who sustain the specified character. "The meek will he guide in judgment, the meek *will he teach his way.*" "The wise shall understand." - If any will, (is willing to) do his will, *he shall know* of the doctrine, whether it be of God. *John 7:17.* It is mere history to state that the Advent people WERE WILLING to know and to do God's will. They gave evidence of their willingness, by a cheerful sacrifice of home or good name, or all else, as the occasion demanded. In the text, our Lord implores help from heaven, on all "who believe." The Adventists *believed*, nay, well nigh DEVoured their bibles. They trembled at the word of the Lord. They had the "beginning of wisdom." They meekly, diligently, prayerfully sought the "wisdom which cometh down from above." Consequently, the Lord was pledged to *teach them His way.* He has, if so, done it as

certainly as he is the true God.*ADRE 1850, page 29.2*

III. These pledges of Divine aid, belong specifically to those looking for Jesus. However much men may object and oppose, the promises are concentrated on the hated expectants of our coming Lord. They are represented as servants with “their loins girt and their lights burning,” waiting for Jesus. Such are “blessed.” They are “led by the Spirit of God,” and having “the first fruits of the Spirit,” they GROAN within themselves, “waiting for the adoption, to wit, the redemption of the body.” In this connection our blessed Saviour promises to “come again” - to send the Holy Ghost to “abide with them for ever,” and then he prays for “*all who believe on Him* through” the apostolic testimony. We rested on these sweet promises, we did believe with all our souls in his coming, and sought with all diligence the aid of the good Spirit; consequently we could, and did plead the promises as *ours*, in a peculiar manner. We can not, in the future, pray, or study, or watch with more sincerity, or assiduity, than we have already done. If, therefore, they have failed us, we cannot claim any benefit from them in the future. To admit that they have failed us, is to exclude the Advent people from the pale of Divine promise, or else to treat the promises as false.*ADRE 1850, page 29.3*

In either case it would be perdition to us, and ruin to the Advent cause. It would be utterly idle to sustain it in such circumstances; but as God has fulfilled his word most perfectly in our history, the promises are seen to be more worthy of our trust, by so much, as he has done his revealed will by us. If, for illustration, I had been supposed to have failed in my business engagements during a series of years, then all would suspect me. - They *could not confide* in me; but suppose further, that I could, by bringing forward the documents in the case, shew all who would listen, that I had done just what I had *agreed to do*. Then confidence would not only be restored, but greatly *confirmed*, as to my future engagements. Precisely so in regard to our Saviour. If we imagine that His promises have not been fulfilled to His trusting, cross-bearing, devoted children, it is vain to speak of trusting Him in time to come. Faith cannot co-exist with doubt, *Hebrews 11:1*. Faith is the substance of things hoped for; and it is not possible, from the constitution of the human mind, that we can have this faith, so long

as all the promises are *supposed* to have failed in our experience for several years. But allow that in the complicated prophecies, we had overlooked some things which must be accomplished, - allow what is true, that these events, in the preparatory scenes of the 2nd Advent, have occurred just as God designed, then our ground of confidence remains unimpaired. We feel greatly confirmed in the faith. Now we stand "strong in the Lord." We cry "begone unbelief, our Saviour is near." He did teach us "*His way*." He led us at each point to do *His will*. Amen! *ADRE 1850, page 29.4*

IV. Divine goodness does not make us infallible, in our conception of the manner in which prophecy will be fulfilled. It does not secure us against the ordinary mental infirmities of mankind; but it does extend to the fulfillment of the Divine will infallibly. - Else God's will may not certainly be done as He "hath declared to his servants the prophets." None but infidels, dare deny that God does so administer his Providence, as to carry out his revealed purpose; or that he employs his people to do his pleasure. It is bold infidelity to admit that any thing can defeat or derange his purposes. The admission of the possibility of such derangement, is to admit, so far, that Jehovah is not supreme, - that God is *not* God. *ADRE 1850, page 29.5*

V. The misconception, we frame in our minds, of the manner in which God will carry forward his plan, He overrules to subserve his purpose, to fulfill scripture. Our liability to err has been the occasion for Divine interposition. It is absolutely necessary that God should interpose according to promise, to enable us to act the part assigned to his people. In the plenitude of his mercy, He has provided that we "understand," so far as necessary to do His will - that we do "know of his doctrine," just as He has promised - as his servants have in all ages. They do not, as Satan said, "know as Gods," but as men. They do not understand as angels, but as *Christians*. While they know, only as christians do, they may for the time, misconceive their Lord's designs in the movements of his Spirit, and Providence; though they are, at the time, engaged in accomplishing those designs. God girded Cyrus, called him his shepherd to "perform all his pleasure;" yet Cyrus had "*not known him*." Napoleon was his agent to upheave the whole surface of Catholic Europe and take away the dominion of "the little horn."

Then he was laid aside as a thing of nought. God makes “the wrath of man to praise” Him, and the “remainder of wrath” will He restrain. He who thus uses Napoleon or Nebuchadnezzar, Caesar or Cyrus, as the revolutions of earthly empire demand, can certainly employ his obedient children. He does not guide them into their mistakes, but He employs them *notwithstanding their mistakes*. He verifies his promises to them, in spite of all their weaknesses, and gradually brings them to “understand,” both his word and Providence. Thus it was with the Apostles and Prophets. The Apostles exhibited their full share of human infirmity, by misconceiving the purposes of Jesus, though they were honored, to fulfill the prophecies concerning his first Advent. They were “willing to do his will;” therefore they were guided “into all truth.” They did understand as the unfolding purpose of Jehovah was gradually opened to their minds. In every instance their weakness, as well as ignorance was over-ruled to fulfill scripture. Do they imagine that He is now to ascend the throne of David, this nerves them to cry “Hosanna.” Had they held their peace God would have put a tongue in the stones, and they “would have cried out.” Do they, through fear, flee from the Lord, and leave him “alone;” it fulfills scripture. Does Judas sell and Peter deny him, it fulfills scripture. Are they attached to Jerusalem, and fond of the temple of Jehovah; even this is made available to his purpose, that they should “begin at Jerusalem.” So with the 2nd Advent people, God has led them in “His way,” at every turn, and in every trial they fulfill scripture. They conceived that Jesus would come in ’43 and again in ’44 on the 10th day. This nerved them to do God’s will. Those who are willing to “do His will” despite all the shame incident to delay, “shall know of his doctrine.” They having committed themselves to God’s guidance are like the apostles, under a BLESSED NECESSITY to fulfill His purpose. In doing voluntarily, they secure to themselves the most enlarged promises. Even those who are unfaithful and “foolish” help fill out the prophetic sketch of Advent history. All classes fulfill scripture, each act their appropriate part. O, the depth of the riches both of the wisdom and knowledge of God! My whole being bows and adores, *trembles and loves*. “I am a worm and no man,” before this wonder-working God.” *ADRE 1850, page 30.1*

The necessity imposed on the virgin band to fill out the parable, was like that imposed on Cyrus by his ambition and energy of character

to fulfill the prophecy concerning him. Like that resting on our Saviour. "Thus it *behooved* Christ to suffer." "A bone of Him" could "*not be broken*" by the executioners; because the scripture type, the passover could *not fail* of a fulfillment. The necessity for Jesus' sufferings was a dreadful necessity; so in the revealed "fiery trial" - the "fuller's soap," and the "refiner's fire" *must* do its work - on and in his people. Character must be developed. Those who have not "oil in their vessels," i.e. grace in their hearts to sustain them when the first blaze of the lamp seemed about expiring, must be known. God never intended that the whole and apparently happy "ten" should enter the kingdom - no more than he intended to take all of Babylon into Heaven. He who said "Come out of her my people," has revealed the fact that "five of that virgin band had not oil in their vessels." Such would want "the door" open after it was TOO LATE. The necessity for this development is indeed, dreadful; yet there is *this necessity*. Thus it is written: "the *scripture* MUST BE *fulfilled*." Those only, who have "oil in their vessels," with their lamps in their hands, can "stand before the Son of Man." They have grace reigning within. They KNOW that God is true and trustworthy, notwithstanding their disappointment. They do not, dare not, deny his *promise*, or his *Providence*; but wait on God, as did Moses in his emergency - as did the disciples, before the Pentecost. This confidence urges them with more importunity to his throne. He gives them increasing light, in which they see the Providence of God, fulfilling his purpose, by their very disappointment, by that which constituted their greatest cross. They are constrained to the conclusion that neither the *weakness* of his obedient children nor the "wrath" of their foes, can defer, or defeat the Divine purpose. God's "*counsel will stand* and *He will do all His pleasure!*" Hallelujah, Amen! ADRE 1850, page 30.2

VI. To deny that God does thus guide his people is to deny God's agency in his own great work, contradict the prayer and promise of Jesus Christ, and so far "do despite to the spirit of grace." How can the revealed plan of Providence be accomplished, but by strictly sustaining his word toward his trusting, cross-bearing people? Who would, or who *could* believe God, if in such a crisis as that just preceding "the consummation," He should fail to fulfill his word! "If the foundations be destroyed what can the righteous do" "toward trusting God?" The Lord is in his holy temple - His eyes behold, His

eyelids try the children of men.” (*Psalm 11.*) To deny the fulfillment of Divine promise, since '43, to those who look for and “love his appearing,” is, so far to deny the Holy Ghost. Where can his agency be traced during our age if denied here? The denial looks to me like the sin “which has no forgiveness.” We “know how that afterward when Esau *would have inherited* the blessing he was rejected,” *Hebrews 12:15-17*. That disciple who sold his Lord found no acceptance. Is there any pledge or promise of God to those who refuse the cross, in any part of the narrow way? To those who do not “hold fast the *beginning of their confidence, steadfast unto the end?*” What promise is there for those who “let go” their confidence in God’s guidance, in order to get a better hold, somewhere in “doubtful chronology”? As the lamp of life shines only on the believer’s pathway does not the want of light denote a want of faith? Is it not an undeniable fact that, at the dispersion of the virgin band, one class had faith in God’s guidance, notwithstanding their disappointment, while the other lost the faith, they had before professed, relative to the Spirit’s aid? One class was *ashamed*; the other sunk down deeper into God. One class attempted to justify *themselves*; the other justified God in their guidance. One class having lost their faith went in various directions, seeking support from books, from the churches, or from “doubtful chronology;” the other in the exercise of a living faith, held on their way waxing stronger and stronger. Those cast away “the beginning of their confidence.” These are holding it fast “steadfast unto the end.” Amen!*ADRE 1850, page 31.1*

Those whose faith failed in the guidance they once claimed, are found among that class who shall find no admittance to the marriage. God called them out to be ready to welcome the King of Kings, - to bear “their cross daily,” till exchanged for the crown; but at a certain point, they, being disappointed, refuse the cross, by letting go “the beginning of their confidence,” draw back from much that God had “sealed,” by his Spirit, or by his Providence, and joined the world (silently it may be) in denying that God’s promised guidance had been granted them. Such not heeding the Spirit’s message to the church of the Loadiceans will not be heard when they “knock.”*ADRE 1850, page 31.2*

This, if true, is a tremendous truth, and ought to be suppressed no

more than the truth of Christ's coming. *It shews that the great event is just upon us.* Men cannot be converted by denying God - drawing back to '43, and thus overlooking the chronology of Providence clear up to the coming of the Son of Man. I feel perfectly clear in preaching the judgment, right on men, when authorized from the word and Providence of God to believe that it is so. If there be any who are honest hearted - any who have not consented "to the counsel and deed of those who" deny the truth of Divine promise and Providence, they may be benefitted. It certainly can lull none to sleep; who "have an ear to hear," to be assured that the burning splendor of the day of God is just opening on the world!! It shews believers where in the succession of events we are. No one can be reached effectually but by truth, and that truth must be "*present truth.*" The faithful servant gives "meat in DUE SEASON." The points in the parable having been passed, - the virgin band broken up, - the clamor about the door being heard, it proves that the season for this portion of meat is "*due.*" The promise and Providence of God, proving a fulfillment of this portion of the Parable, I dare not withhold the truth in its "season." The responsibility of *believing* this truth is thought to be great, but is not the responsibility of *suppressing* truth, inconceivably greater? *ADRE 1850, page 31.3*

VII. Let us notice the wonderful precision with which Jesus sketched the Advent history, in order to illustrate the reality of the scripture doctrine of Divine guidance. *ADRE 1850, page 32.1*

The parable of *Matthew 24:45-49*, represents the Advent, and anti-Advent, ministry, during the preaching of the signs and periods up to '43. Then one class with their adherents is left to the doom of a fallen world, and the other is taken up. Their history is foretold from the point where they go forth to meet their Lord, down to the time when the foolish get their answer, "I know you not." *ADRE 1850, page 32.2*

The facts preceding a marriage are employed for this purpose. All the action in the parable, *precedes* the nuptials and the marriage feast. *Is not this so?* If so, then, in the fulfillment, all the contemplated action among the virgin band, must precede the coming of the Son of Man. The scenes of heaven are not here

represented, but the scenes of earth are. The people of God are represented while *waiting and watching* for the coming of the Son of Man. It is not Judgment, but the scene preparatory to its execution. It begins at the house of God.*ADRE 1850, page 32.3*

Had Jesus employed some other figure to represent the same scenes in Advent history, it might seem more intelligible. The going forth in view of the signs and periods, preached by the faithful servants - the tarrying - the midnight cry, the dispersion of the band when a part are losing their light - one part remaining out from the world and coming into a more endearing fellowship with Jesus, (like Noah's going into the ark before the flood,) - the other making a subsequent clamor about the door, entertaining no doubt as to their being entitled to admission, and qualified for the enjoyment of the marriage, which was then to be soon solemnized, are all distinctly marked. These are the points in the parable. They represent the feeling and action of Adventists in *view of their Lord's coming*. Now just allow this to enter your minds; it may give you a more full and perfect conception of this scripture than you have had.*ADRE 1850, page 32.4*

But why did our Lord employ a figure that could be misconceived? For the reason that He spake in parables at all; "because they seeing, see not; and hearing, they hear not, neither do they understand," *Matthew 13:13*. The evidence of his coming is nearly all of this nature. It may be - it has been misapplied to the destruction of Jerusalem. If unbelief wants a handle, it can find one. The foolish virgins can discover just as plausible an objection against the fact, that the knocking against the shut door, takes place here, before the revelation of the Son of Man, as did the churches against the signs of Christ's coming. They imagine that Jesus is here the Bridegroom, as really as if he were so called in this parable. They may know, as nearly as unbelief *can* know, that if the Son of Man should come at any one point in the parable prior to the end, the *rest would remain unfulfilled*. Those "jots" would so far fail.*ADRE 1850, page 32.5*

Mark these facts: 1st. Jesus answers the inquiry "What shall be the sign of thy coming?" Was not his answer pertinent?*ADRE 1850, page 32.6*

2nd. The parable represents the action of Adventists in *view* of his coming. Those who knock do it *with the full conviction that they can and ought to enter*. There had been no change externally.*ADRE 1850, page 32.7*

3rd. There is a different feeling and different action among the self-deceived *after* he comes; he “knows them not.” They “wail,” and he cuts them assunder.*ADRE 1850, page 32.8*

This being so, the cross of this truth must be borne. It is truly the heaviest cross that we have met with in our Christian course; but Jesus, standing very near, cries, “Whosoever doth not bear his cross and come after me, *cannot be* my disciple.”*ADRE 1850, page 32.9*

The Advent cross was large - the tarrying cross was larger, because of the reproach which attached to faith after the time passed. The Midnight Cry was the largest and tallest of the whole. It bore us quite out of the world; we supposed it would have been the last. But as it is deemed “too bad” for us to confess the truth of Divine promise, and the interposition of Divine Providence amid our disappointments, it brings a cross.*ADRE 1850, page 32.10*

Some Advent preachers and papers have united to cast contempt on those who would not “confess” and “draw back” to somewhere near '43. Those who maintain their faith have been well nigh deluged with reproach - many have been carried away with the flood. It comes for not saying or acting as if Satan or mesmeric sorcery had guided those who are in Scripture, characterized as God's people. We are the “offscouring” of the Advent band - the recently despised expectants of glory, for confessing the word of Jesus and the providence of God in setting “a snare” for the world. Still we have nothing to glory in, save the cross, for *necessity is laid* on us - “yea, *woe is unto*” us if we “preach not” the truth of Divine guidance. There is a moral necessity that those who share the grace should bear “the reproach of Christ.” Those who will wear the crown, *must bear the cross*. The necessity which existed for Jesus to “endure the shame” resulting from disappointed public expectation, still exists, but glory be to His dear name, he makes his “reproach” “greater riches” than all sublunary things. The cross has

become very sweet; it is worth more to me than worlds - still the shut-door cross transcends all that have gone before it. The world, the flesh and the devil will not consent to the door's being shut. It *brings* JUDGMENT TOO NEAR*makes it too* CERTAIN*ADRE* 1850, page 32.11

Mark! None can deny that there is a shut door in the Advent prophecy - that Jesus is answering the inquiry, "What shall be the *sign* of thy coming?" None can deny that after the going forth, tarrying, Midnight Cry, and dispersion of the bands, there has been a clamor about the door. These are facts notorious in Advent history, answering to the representations in Advent prophecy. *Can any but Infidels deny that they have occurred by the* DIRECTION*of Providence?* In view of God's promised guidance, dare any but Infidels deny that God has guided and aided his people while this portion of prophecy is being accomplished? I can see no misapplication of these scriptures in this argument. These parts of the scene *preparatory* to the Second Advent, cannot have transpired "without our Father," *Matthew 10:29*. If so, then the Advent cause is *the cause of God*, and must be confessed before men - quite through the shut-door. The next event in the scene, is the answer of the Lord to those who insist on entering, though their faith (light) failed. He will say, "*I know you not.*" This will lead to the "wail" of the wicked; *Matthew 24:51*.*ADRE 1850, page 33.1*

The shut-door and the knocking must of necessity precede this answer of our Lord - must be before the actual revelation of the Son of Man. The entire action of the virgin band in the parable precedes the marriage. So the action of the Adventists designed to fulfill the representation, must take place *in view of his coming, before he discards the foolish*, and consequently before he damns them. - This being certainly so, it must be believed and confessed. The cross of it must be borne. It is no small recommendation of this "cross" that it brings with it a "will" to bear the "New Commandment" cross, (*John 13*); also that which attaches to the salutation. Any view of these portions of truth which *avoids the cross*, LEAVES OUT JESUS. He is ever on the cross. We cannot get the truth as it is in Jesus except we take the cross too. - Those who will not "confess Christ" in the shut-door, dare not in the "New Commandment." They are on the popular side, avoiding the cross

in these points; and justifying so far the disobedience and unbelief of the church and world.*ADRE 1850, page 33.2*

To them the cross of Christ has become irksome. They have believed and obeyed and borne the cross far enough!!! Instead of confessing the Spirit and providence of God in the past and present state of the once virgin band, they confess to the world - "draw back" from "present truth," and yet will have it believed that "the door" is open still! The clamor about the door has occurred since the cry, in the order in which it stands in the Scripture, yet it is no fulfillment!! God has got tired and gone away from the closing scene of strife - has left his trusting people to chance, "doubtful chronology," "mesmerism," or Satan's sway!!!*ADRE 1850, page 33.3*

It looks like admitting the divine mission of Jesus from his birth, at his baptism, through his life of wonder and peril, and then, because public expectation was not realized, believing that he and his cause was abandoned to the Devil. "*O fools and slow of heart to believe all that the prophets have spoken* - OUGHT NOT CHRIST TO HAVE SUFFERED?" etc. - Thus he reproved some of the most believing. Now he characterizes those whose faith fails, as "*foolish*;" for "thus it is written, and thus it behooved" the Advent people to break up after the cry. "Thus it is written, and thus it *must be*," that one part would wish the door open after it was "SHUT." "The scripture cannot be broken," therefore all must take place *before* the Lord answers them "*I know you not*." How wonderful has been this whole preparatory scene of the Second Advent! How far removed from all human devise or desire!! How much like the "trial of faith" to which the servants of Jesus were subjected at the first Advent.*ADRE 1850, page 33.4*

Its fulfillment in our history demonstrates the precise truth of Advent prophecy. It proves the presence, the power, the providence, and the promised guidance of our covenant keeping God. I hold it to be as certain that we are among the closing scenes represented in that parable - that God has guided us there, and that we are in that time to look with unyielding confidence for the coming of Jesus, as that there is a God. That he is near, "HIS WONDROUS WORKS DECLARE." Amen. Deity must be dethroned ere He would withdraw

His hand from those who trust in Him, and fulfill the scripture relative to the coming of his Son.*ADRE 1850, page 33.5*

VIII. There is finally, a necessity for the experience connected with the shut-door. - There is need for the shut-door to separate us finally and forever from the world, preparatory to ascension. Thus it was with Elijah. It is necessary to verify other scriptures. "As the days of Noah were, so shall also the coming of the Son of Man be." Noah went into the Ark seven days before the flood. If any imagine that the analogy does not apply to the shut-door, they should remember that there *is* a shut-door in the same discourse; in Jesus' reply to the same inquiry, "What shall be the sign of thy coming." Lot was separated from Sodom; so were we by the Advent Angel and by the Midnight Cry. God smote the one who "looked back" towards Sodom. Jesus tells us that those among the Adventists whose light goes out, (or faith fails) are "foolish." They must be *detected* before being rejected. "REMEMBER LOT'S WIFE," saith he, as we left the world. Those are indeed "foolish" who "look back" to the churches, and take "doubtful chronology" instead of Divine promise and Providence for a pillar of cloud. "What is the chaff to the wheat?" saith the Lord. Doubtful chronology is sliding sand, God's promise is an EVERLASTING ROCK.*ADRE 1850, page 33.6*

Israel was separated from Egypt before "the cloud" went and stood between them and the Egyptians, preparatory to their deliverance. They were gathered out from Babylon "at the river Ahava," before going up to Jerusalem with Ezra. There is a point beyond which God leaves men; then his servants should leave them as he bids; *Hosea 4:17, Hebrews 12:17; Revelation 22:10-12*. This principle and the above facts sustain the shut door of the parable, and I see the propriety as well as the necessity of it, before the Lord shall look out with his eyes of flame, and say to those who apply "too late," "Indeed I do not know you."*ADRE 1850, page 34.1*

Let those who *suspect* the promise and Providence of God in the fulfillment of Advent prophecy, read *Acts 13:40*; 'Behold ye despisers, and wonder and perish, for I work a work in your days, a work which ye shall in NO WISE *believe*, though a man declare it unto you. In the strength and confidence of my soul I declare that God is working out the preparatory scenes of the great and terrible

day of God. If you avoid the cross of 'present truth,' you are with the world, which is nigh unto cursing, whose end is to be burned. If you justify the world, you condemn God, and must perish beneath his frown.*ADRE 1850, page 34.2*

In conclusion, I remark that this view is sustained by the faith of Christians in Christian experience. Bro. Miller said March 20th, of the 7th month, 'If we are right in believing in experimental religion, I am sure I never experienced a more holy and beneficent effect in my life than then; and one thing I do know, if the Advent brethren were ever blessed, they were then.' This is the doctrine of this discourse. We had better rush on forked lightning, than 'deny' the Holy Ghost in the Advent experience - better be plunged into a fiery furnace than deny God who is a 'consuming fire.'*ADRE 1850, page 34.3*

The points of the parable have been by Providence verified down through the *shut-door to the clamor of those whose light of faith failed them*. As a sparrow does not fall 'without our Father,' this has not transpired but by Divine direction. I dare not deny God so far as to deny his agency in the world's great crisis. 'If we deny him, he CANNOT DENY HIMSELF.'*ADRE 1850, page 34.4*

To present the necessity of this discourse, let me say that many souls are famishing for this bread. They have been taught by preachers and papers to *doubt*, and they dare not, *cannot* trust in God firmly. On solid pavement they could walk, but not knee-deep in mud. We 'walk by faith,' not by doubt - by faith in God's truth, not in man's doubtful chronology. This doubtful chronology is a perfect 'slough of despond,' in which I see that untold numbers are sinking to perdition. It is so plausible that many seem not to suspect it. It would 'deceive, if possible, the elect;' and no marvel, for Satan himself is, transformed into an angel of light."*ADRE 1850, page 34.5*

In strong contrast we have from the lips of Jesus his ever prevalent prayer and unfailing promise of guidance. He says, 'My sheep hear *my voice*, and they FOLLOW ME.' - His doctrine of Divine Providence is certainly a very different compound to feed the 'little flock' from, than that of doubtful chronology or mesmerism. One is

'from Heaven' the other from men.*ADRE 1850, page 34.6*

A distinguished lecturer is understood to have said, "The 10th day movement was a lie, and much of '43 a mistake." "The Voice of Truth" in extracts of letters, Jan. 28, '46, says, "I believe it was a sincere, honest, human mistake, and it would have been an honor to any one to confess it," and "not lay it to the Lord."*ADRE 1850, page 34.7*

This is a virtual denial of the promise of Divine guidance, and the providence of God, which Jesus taught. His "guiding Spirit of grace," and his beneficent care, are pledged for the guardianship of those "willing to do his will;" looking for, and loving his appearing." True he led Israel and his first disciples "*by a way they knew not*," yet he guided them in "*his way*." Amen. *This is all that is claimed in relation to the Advent movement.* God has guided us to do his will infallibly. He overrules alike "the wrath" of foes, and the weakness of friends "to praise him." His praise is secured by sustaining his promises and fulfilling precisely, the whole of Advent prophecy. Jesus once suffered, now he is coming himself to reign, and I must confess him in all his truth - in all his commandments; *Revelation 22:14.ADRE 1850, page 34.8*

The falling away of the foolish and the consequent trial does not disprove, but confirm the doctrine. It being sketched in the prophecy of the preparatory scenes of the Advent, it must be found in Advent history, as certainly as Jesus is "the Christ." Amen.*ADRE 1850, page 35.1*

One word to those who say that they cannot see; rather for the instruction of those who *can* see. Those who were *unwilling* to admit the truth of Christ's Messiahship found an excuse - those *not willing* to see the Second Advent at hand in '43 found a reason - those *not willing* to take the cross of the "New Commandment," explain its binding authority away, as easily as does the Infidel every other Divine requirement. We must be WILLING to "confess Jesus Christ as Lord" - Sovereign of our whole being - our faith and our worship. Then we can see, then we can take up his cross - "follow him" through the scenes sketched in the parable, and thus by his grace be borne onward into "*glory*," HONOR, and

THE BAPTISM OF JOHN

JWe

Whence was it, from Heaven or of men? *Matthew 21:23-32*. From Heaven, because, 1. He bore the Divine credentials. He came to them in 'the way of righteousness;' sought not his own glory. *John 7:18*. 2. The fruits of his labors were, as far as they could extend, most beneficent: bad men became good. *Matthew 7:20*. 3. There was in Jehovah's revealed purpose a harbinger of Messiah, 'a voice crying in the wilderness, prepare ye the way of the Lord.' *Isaiah 40; Malachi 3*. - 4. The time had come for Messiah to be manifested, consequently there could be no occasion to doubt that his precursor had appeared. The certainty that there could not be a counterfeit "voice in the wilderness," or deceitful messenger going before Messiah, at the right time, bearing the Divine credentials, was as absolute as that there was a God, whose providence governs the world. The scribes and priests were non-committal; they found it convenient not to know - to lie, rather than be cornered in argument. They were reputed wise and devout, yet their case was more hopeless than that of 'publicans and harlots.' They having rejected John and his ministry, could not now believe till they had *repented* of that sin. Having thus disobeyed God, they could not obey without repenting. But as repentance is the result of conviction, as conviction of guilt is produced by an admission of the truth, and as they would lie rather than admit the truth essential to conviction, there was *no hope* for them. They could not receive Messiah till they had believed in John's baptism, because, in God's revealed plan, that 'voice' was to introduce Messiah. They were shut up to repentance ere they could advance one step toward the kingdom. This applies to all who assume a wrong position. It is common sense; it is Scripture. From our point of observation, we see that John's Baptism was from Heaven; but to us the admission involves no cross. It is now no test. Then it was a test; though the truth was clear to the eye of faith, it was rejected by nearly all the reputed pious of that age. - Thus they were lost, while the repenting publicans were saved. The light beaming from prophecy fulfilled, does not compel assent; *never did*, however clear it may now seem

to us. John's Baptism was regarded about as has been the Second Advent movement; but public expectation not being realized, it was doubted, given up, and finally John himself doubted. *Matthew 11:3*. Being disappointed, he *doubted*.ADRE 1850, page 35.3

Let me change the form of inquiry. *The Advent Movement, is it from HEAVEN or of men?*ADRE 1850, page 35.4

With all the assurance of my soul, I answer, from Heaven.ADRE 1850, page 35.5

1. Because the Second Advent is the crowning doctrine of Revelation. Those who announced it, bore the Divine credentials. - *John 7:17, 18*.ADRE 1850, page 35.6

2. They produced by it all the phenomena of piety, all the effects of truth. It separated us from the world.ADRE 1850, page 35.7

3. There was to be a movement like this, to introduce the Second Advent, as John's ministry prepared the way at the first. *Matthew 24:46-50; Revelation 14:6, 7; Habakkuk 2:1-4; Matthew 25:1-13*.ADRE 1850, page 35.8

4. The time having come to expect the Lord, it is the exact time for this movement. It did not occur before '43, therefore it must have come to pass since. It is as impossible that such a movement should be *counterfeited*, at the right time, as that John's Baptism should have been. John came at the crisis of the first, as this has at the crisis of the Second Advent. It is incredible that the Bible doctrine of Providence be true, and yet such a movement be counterfeited.ADRE 1850, page 35.9

Come now, don't be afraid, tell us whether the writing out of the vision, the annunciation of the Judgement, the going out of the most spiritually minded, the tarrying, the Midnight Cry, the dispersion of the virgin band, and the clamor about the door, is of 'Heaven,' or not? It is not an isolated event, but a series of events, in the exact order of succession represented in Scripture. Don't say that you 'cannot tell;' but be honest.ADRE 1850, page 35.10

If it be 'from Heaven,' then the Judgement is right on us. If so, then

none of those who have refused faith and obedience *can believe* till they repent. The prospect of this is less than that of the Jewish priests, by so much as their guilt is greater, it being against greater light.*ADRE 1850, page 36.1*

DOUBTING

JWe

“Whatsoever is not of faith, is sin.” - Was it well for Noah to *doubt* after the creatures came into the Ark, and he had in that witnessed Divine interposition? Was it right for Joseph to doubt his dreams when he saw his brethren (after all the preparatory events that had been brought out by Providence,) coming for corn? Could Moses find a good reason to doubt that God would fulfill his promise after he had reached the Red Sea? Could David have doubted the Divine direction of Samuel, in his anointing? Could he doubt the agency of Providence in his guidance, when, after the events preparatory had occurred, Abner made overtures to bring all Israel to crown him King? Was it right for the disciples to doubt just prior to the reception of “the promise of the Father” at the Pentecost, after all the wonders they had witnessed in the fulfillment of prophecy? - Then it may be *right* and safe for us to doubt Divine direction amid the preparatory scenes of the Second Advent. If we “doubt,” while professedly maintaining the Advent cause “we are damned.” If we maintain it without *faith*, it is to us, a sin. If it be “of men” give it up at once.*ADRE 1850, page 36.2*

In every crisis God’s people have been shut up to faith, as we now are. My heart and flesh cry out “*believe*.” My reason and religion echo BELIEVE!! Maintain your consecration to God. Wait on Him. He has not, *can not* FAIL his trusting ones. He so interposed in ’43 and ’44, as to compel the confession that a crisis was just impending. Shall we now *doubt*, because God has been fulfilling scripture in our disappointment, and setting the “snare” for the world by the delay? Hold on!!*ADRE 1850, page 36.3*

Our blessed Lord Jesus is coming. It is made more certain to us by our having witnessed the evident truth of the Bible doctrine of Divine interposition to fulfill scripture. Amen!*ADRE 1850, page 36.4*

“Jesus my all to heaven is gone,
He whom I fix my faith upon.
Jesus says he will be with us to the end;
For He HAS BEEN with us - still is with us,
And He’s *promised* to be with us, to the end.”ADRE 1850, page 36.5

This is the doctrine of the Bible, as well as the language of devotion. Doubting souls, who are ashamed of your past interest in God’s truth, you must, (to reduce your scripture reading and devotion to your present doubts,) change *both your Bible and Hymn Book*.ADRE 1850, page 36.6

OBEDIENCE

JWe

Abraham was distinguished as “the friend of God.” Would you enjoy a like distinction? Hear the testimony of our blessed Saviour: “Ye are *my* FRIENDS IF YE DO whatsoever I command you.” Thus we may be true children of the true God.ADRE 1850, page 36.7

Would you be brother, or sister, or mother to the Son of God? “Whosoever shall do the will of my Father, in heaven, the same,” said he, “is my *brother, and sister, and mother!*”ADRE 1850, page 36.8

Would you, dear reader, have “right to the tree of life,” and feel at home in the New Jerusalem, beneath the unveiled glories of God and the Lamb? “Blessed are they that DO his commandments that they may have RIGHT to the tree of life and may enter in through the gates into the city.” Amen!ADRE 1850, page 36.9

Would you wear the name of your Father in Heaven, stand on Mount Zion, with the Lamb, and be numbered with the 144,000, having the golden harps singing the new song? “These are they who *follow the Lamb whithersoever he goeth.*” Lord let us belong to this class. Amen!ADRE 1850, page 36.10

The Apostle Paul names as a mark of piety, in a widow, “if she have washed the saints feet.” Jesus, the adored of angels, gave the

example and the command enjoining it more solemnly than he did any other act of his life. “The Friend of God” served thus before angels. *Genesis 18*. But, notwithstanding all this, in these days of degeneracy, it is regarded as an “offence, to be punished by the” priest. It is said to be “earthly, sensual and devilish!” He who does it, though with all reverence, is denominated a “demon.” The recording angel has noted this language from the lips of leading Adventists and others. It seems a deliberate charge on our Lord, and Lawgiver. It ascribes the most profound and most solemn injunction of humility, given by incarnate Deity, to the Devil. The language of the Adventist, Elder—, was ‘it is all of the Devil.’ You will hear of that again, sir! Jesus heard you.*ADRE 1850, page 36.11*

When a man becomes too wise, or too proud, or too pure to follow his Lord, ‘without the camp, *bearing his reproach*,’ he should leave the Advent and renounce the name of Christian. WHY BE A HYPOCRITE! Why profess to know Christ, while denying Him, in his Holy example and most urgent requirement.*ADRE 1850, page 36.12*

It was apostolic, nay, Divine, in the era of the first Advent. Who but those, who would reduce all things to their own level, now call it devilish? ‘To the pure, all things are pure; but to them that are defiled, is NOTHING*pure*!’ No, not even the institutions of Heaven!*ADRE 1850, page 36.13*

Searching the scriptures according to Jesus’ command, has been a mortal sin to millions. Baptism, as described in the scriptures, is deemed indecent and dangerous; but Jesus’ lovely example of humility, is, when put in practice, outright ‘Devilish!’*ADRE 1850, page 36.14*

O Lord thou ‘wilt be avenged on such a people as this.’ Amen!*ADRE 1850, page 37.1*

In strong contrast with the above named charges, let me adduce the language of my Lord, shewing that it is *Divine*. We are held *accountable* for the manner in which we treat it. When our Lord, ‘having loved his own,’ would shew them his love ‘unto the end,’ he arose from supper and proceeded ‘to wash their feet. Their modesty led them to decline such an act of condescension. He assured them

they did not know why he did it; but should 'know hereafter.' They would have known then, had his purpose been to purify them or relieve them from distress. Their personal impurity or pain would in that case have suggested to them his design; but as they were not in distress, nor their feet in need of washing, they did not perceive his design. He 'afterwards' told them according to his promise, what his object was. He gave them '*an example*.' But it is not to be followed? Yes, it is, 'that *ye should DO AS** I have done unto you*.'" - When religion becomes popular, we shall be unwilling, O Lord, to do as thou hast done! Well, says he, you are no better than I am. 'If I, your Lord and Master, have washed your feet, ye OUGHT also to wash one another's feet.' But this would urge us to do the very thing to which we are *utterly disinclined*. 'Verily, verily, I say unto you, the servant is not greater than his Lord.' If it is not beneath my dignity, it should not be beneath your's. You should not disdain to do what your Lord has done. This is my love to you. I command you to 'love one another AS I have loved you.' *John 13:1-34. ADRE 1850, page 37.2*

But the Elder affirms, with great asperity, 'that it was never done in creation,' till now! Yes it has been. 'No, I say it has not been, *never in creation!*' You are, my dear sir, uninformed on that point. Our Lord's command has been observed. It has been preserved even by the Papacy, in much greater purity than the Lord's Supper. The Pope himself observes it. You are not, I hope, prouder than the Pope; if 'greater' in this, than your Lord! The Papacy has corrupted all the ordinances; but it furnishes historic *testimony*, to prove their perpetuity, and their observance down to the present period. Those who deny the historic and scriptural testimony, on this point, should read Jesus's solemn asseveration. - 'The Father, who sent me, gave me a commandment - and I know that his *commandment is life everlasting*;' but those who 'love and make a *lie*' - an ingenious falsehood, to get round the cross, connected with the commandment, shall be found outside the city among 'whoremongers, murderers, and idolators.' Those only who DO his commandments, shall be blessed - have *right* to the tree of life, and enter in through the gates into the city. *ADRE 1850, page 37.3*

Every thing we do should be done to the glory of God - every act of worship should be performed with a 'single eye,' an humble, contrite

spirit, and a sincere regard to propriety. 'Decently and in order, is the Divine direction in all worship. No act of worship, no course of conduct, can be acceptable to our 'Holy Lord, God,' except it proceed from a holy motive. - The Lord looketh on the heart, and says to us all. 'If ye love me, *keep my commandments.*' Amen! *ADRE 1850, page 37.4*

[Advent Testimony].

EXTRACTS FROM MILNER'S END OF CONTROVERSY, A CATHOLIC WORK; PAGES 89, 90

JWe

A CUTTING REPROOF.

"The first precept in the Bible, is that of sanctifying the seventh day; God blessed the SEVENTH DAY and sanctified it. *Genesis 2:3*. This precept was confirmed by God in the Ten Commandments: *Remember the Sabbath Day to keep it holy. The SEVENTH DAY is the Sabbath of the Lord thy God, Exod 20*. On the other hand, Christ declares that he is *not come to destroy the law, but to fulfill it. Matthew 5:17*. He himself observed the Sabbath; and *as his custom was, he went into the Synagogue on the Sabbath day. Luke 4:16*. His disciples likewise observed it after his death: *They rested on the Sabbath day according to the commandment. Luke 23:56*. Yet with all this weight of scripture authority for keeping the *Sabbath or seventh day* holy, Protestants, of all denominations, make this a *profane day*, and transfer the obligation of it to the *first day of the week*, the Sunday. Now what authority have they for doing this? None at all, but the *unwritten Word or tradition* of the Catholic church, which declares that the apostles made the change in honor of Christ's resurrection, and the descent of the Holy Ghost on that day of the week. *ADRE 1850, page 37.5*

"I will confine myself to one more instance of Protestants abandoning *their own rule*, that of scripture alone, to follow *our's* of scripture explained by tradition. If any intelligent Pagan, who had carefully perused the New Testament, were asked which of the ordinances mentioned in it is most explicitly and strictly enjoined? I

make no doubt but he would answer, *The washing of feet*. To convince yourself of this, be pleased to read the first seventeen verses of St. John, Ch. xiii. Observe the motive assigned for Christ's performing the ceremony there recorded; namely, his "love for his disciples;" next *the time* of his performing it; namely, when he was about to depart out of this world; then *the stress* he lays upon it, in what he said to Peter, *If I wash thee not, thou hast no part with me*; finally, *his injunction*, at the conclusion of it, *If I your Lord and master have washed your feet, ye also ought to wash one another's feet*. I now ask, on what pretence can those who profess to make *scripture alone* the rule of their religion, totally disregard this institution and precept? Had this ceremony been observed in the church when Luther and the other protestants began to dogmatize, there is no doubt but they would have retained it; but having learnt from her [Catholic Church] that it was only figurative, they acquiesced in this decision, contrary to what appears to be the plain sense of scripture." *ADRE 1850, page 37.6*

THE SANCTUARY

JWe

BY O. R. L. CROSIER.

The Sanctuary was the heart of the typical system. There the Lord placed his name, manifested his glory, and held converse with the High Priest relative to the welfare of Israel. While we inquire from the scriptures what the Sanctuary is, let all educational prejudice be dismissed from the mind. For the Bible clearly defines, what the Sanctuary is, and answers every reasonable question you may ask concerning it. The name, Sanctuary, is applied to several different things in the O. T., neither did the Wonderful Numberer, tell Daniel *what* Sanctuary was to be cleansed at the end of the 2300 days, but called it THE SANCTUARY, as though Daniel well understood it, and that he did is evident from the fact that he did not ask what it was. But as it has now become a matter of dispute as to what the Sanctuary is, our only safety lies in seeking from the N. T. the Divine comment upon it. Its decision should place the matter beyond all controversy with Christians. Paul freely discusses this subject in his Epistle to the Hebrews, to whom the typical covenant

pertained. "Then verily the first Covenant had ordinances of Divine service and a worldly sanctuary, (*Ch 13:11.*) For there was a tabernacle made; the first, wherein was the candlestick, and the tables and the shewbread; which is called [*Hagia*] Holy. And after the second vail, the tabernacle which is called the [*Hagia Hagion*] Holy of Holies; which had the golden censer, and the ark of the covenant, overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory overshadowing the Mercy-seat; of which we cannot now speak particularly." A particular description is found in the last four books of the Pentateuch. "Sanctuary" was the first name the Lord gave it; *Exodus 25:8*, which name covers not only the tabernacle with its two apartments, but also the court and all the vessels of the ministry. This Paul calls the Sanctuary of the first covenant, "which was a figure for the time then present, in which were offered both gifts and sacrifices;" *verse 9*. "But Christ being come an High Priest of good things to come by a greater and more perfect tabernacle, not made with hands;" *verse 11*. The priests entered the "figures" or "paterns of the true," which true are the "heavenly places themselves," into which Christ entered when he entered "heaven itself;" *vers, 23, 24*. When he ascended to the right hand of the Father, "in the heavens," he became "A Minister of the Sanctuary [or Hagion, Holies] and of the true tabernacle, which the Lord pitched and not man;" *Ch 8:1-2*. That is the Sanctuary of the "better (the new) covenant;" *verse 6*. The Sanctuary to be cleansed at the end of 2300 days is also *the Sanctuary* of the new covenant, for the vision of the treading down and cleansing, is after the crucifixion. We see that the Sanctuary of the new covenant is not on earth, but in heaven. The true tabernacle which forms a part of the new covenant Sanctuary, was made and pitched by the Lord, in contradistinction to that of the first covenant which was made and pitched by man, in obedience to the command of God; *Exodus 25:8*. Now what does the same Apostle say the Lord has pitched? "A city which hath foundations whose builder and maker is God;" *Hebrews 11:10*. What is its name? "The heavenly Jerusalem;" *Ch 12:22; Revelation 21*. "A building of God, an house not made with hands eternal in the heavens"; *2 Corinthians 5:1*. "My Father's house of many mansions;" *John 14:2*. When our Saviour was at Jerusalem, and had pronounced its house desolate, the disciples

came to him to show him the buildings of the temple. Then he said: "There shall not be left here one stone upon another that shall not be thrown down": *Matthew 24:1, 2*. That temple was their Sanctuary; *1 Chronicles 22:17-19; 28:9-13. 2 Chronicles 19:5, 21; 36:14, 17*. Such an announcement would tend to fill them with sadness and fear, as foretelling the derangement, if not the total prostration of their entire religious system. But to comfort and teach them, he says, "*In my Father's house are MANY MANSIONS*"; *John 14:1-3*. Standing, as he was, on the dividing line between the typical covenant and the anti-typical, and having just declared the house of the former no longer valid, and foretold its destruction; how natural that he should point his disciples to the Sanctuary of the latter, about which their affections and interests were to cluster as they had about that of the former. The Sanctuary of the new covenant is connected with New Jerusalem, like the Sanctuary of the first covenant was with Old Jerusalem. As that was the place where the priests of that covenant ministered, so this is in heaven, the place where the Priest of the new covenant ministers. To these places, *and these only*, the N. T. applies the name "Sanctuary," and it does appear that this should forever set the question at rest. *ADRE 1850, page 37.7*

But as we have been so long and industriously taught to look to the earth for the Sanctuary, it may be proper to inquire, by what scriptural authority have we been thus taught? I can find *none*. If others can, let them produce it. Let it be remembered that the definition of Sanctuary is "a holy or sacred place." Is the earth, is Palestine such a place? Their entire contents answer, *No!* Was Daniel so taught? Look at his vision. *ADRE 1850, page 38.1*

Daniel prayed "Cause thy face to shine upon thy Sanctuary which is desolate;" *Ch 9:17*. This was the typical Sanctuary built by Solomon. "Thou hast commanded me to build a temple upon thy Holy Mount, and an altar in the city wherein thou dwellest, a resemblance of thy holy tabernacle, which thou hast prepared from the beginning"; *Wis. Sol., ix, 8; 1 Chronicles 28:10-13*. It had shared in the seventy years desolations of Jerusalem; *Daniel 9:2; 2 Chronicles 36:14-21*. It was rebuilt after the captivity; *Nehemiah 10:39*. Moses received the patterns of the Sanctuary, built at Sinai when he was with the Lord forty days in the cloud on the Mount;

and David received the patterns of that built by Solomon, which superceded Moses' with its chambers, porches, courts, the courses of the priests and Levites, and all the vessels of service, etc., "by the Spirit," *1 Chronicles 28:10-13*. It is manifest that both Moses and David had prophetic visions of the New Jerusalem with its Sanctuary and Christ, the officiating Priest. When that built by Moses was superceded by Solomon's, the Ark was borne from the former to the latter; *2 Chronicles 5:2-8*. The Sanctuary comprehended not only the Tabernacle, but also all the vessels of the ministry, enclosed by the court in which the tabernacle stood; *Numbers 3:29-31; 10:17, 21*. So the court in which the Temple stood was properly called the Sanctuary. - *Prideaux*. We learn the same from *2 Chronicles 29:18, 21*. "We have cleansed all the house of the Lord, and the altar of burnt-offering, with all the vessels thereof, and the shew-bread table with all the vessels thereof." The altar of burnt-offering with its vessels stood before the Temple in the inner court, the whole of which are in *ver. 21* called the Sanctuary. Well, says one, is not Palestine called the Sanctuary? I think not. *Exodus 15:17*. - "Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the Sanctuary, O Lord, which thy hands have established." *ADRE 1850, page 38.2*

What is it which the Lord "has made to dwell in," which his "hands have established?" Paul says it is "A City;" *Hebrews 11:10*; a "Tabernacle," *Ch 8:2*; "A Building in the heavens;" *2 Corinthians 5:1*. And the Lord has chosen Mount Zion in Palestine for the place of its final location; *Psalms 132:13, 14*. "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired it." "He brought them to the border of the Sanctuary, even to this mountain;" (*Psalms 78:54*), which was its chosen border or place; but not the Sanctuary itself, any more than Mount Moriah, on which the Temple was built, was the Temple itself. Did they regard that land as the Sanctuary? If they did not, we should not. A view of the text in which the word occurs will show: "Let them make me a Sanctuary;" *Exodus 25:9*. "The shekel of the Sanctuary," (*Exodus 30:13*) and above twenty others like it. "Then wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the Sanctuary;" *Exodus 26:1-6*.

“Before the vail of the Sanctuary,” *Leviticus* 4:6. “Carry your brethren from before the Sanctuary,” *Leviticus* 10:4. “Nor come into the Sanctuary,” *Leviticus* 12:4. “He shall make atonement for the holy Sanctuary,” *Leviticus* 16:33. “Reverence my Sanctuary,” *Leviticus* 11:30; 26:2. “Nor profane the Sanctuary of his God,” *Leviticus* 21:12. “Vessels of the Sanctuary,” *Numbers* 3:31. “Charge of the Sanctuary,” *Numbers* 3:32, 38. “They minister in the Sanctuary,” *Ch* 4:12. “In the Sanctuary and in the vessels thereof,” *ver.* 16. “And when Aaron and his sons have made an end of covering the Sanctuary and all the vessels of the Sanctuary, as the camp is to set forward; after that the sons of Kohath shall come to bear it,” *Ch* 4:15; 7:9, 10, 21. “That there be no plague among the children of Israel when the children of Israel come nigh unto the Sanctuary,” *Ch* 8:19. “Thou and thy sons and thy Father’s house with thee shall bear the iniquity of the Sanctuary,” *Ch* 18:1. “He hath defiled the Sanctuary of his God,” *Ch* 19:20. Joshua “took a great stone and set it up there under an oak that was by the Sanctuary of the Lord”; *Joshua* 24:26. “All the instruments of the Sanctuary”; *1 Chronicles* 9:29. “Build ye the Sanctuary”; *1 Chronicles* 22:19. - “Governors of the Sanctuary”; *1 Chronicles* 24:5. “The Lord hath chosen thee to build an house for the Sanctuary,” *1 Chronicles* 28:10; *2 Chronicles* 20:8. “Go out of the Sanctuary,” *Ch* 26:18; 29:21; 30:8. “Purification of the Sanctuary,” *Ch.* 30:19; 36:17. ADRE 1850, page 39.1

I have given nearly every text, and, I believe, every different form of expression in which the word occurs till we come to the Psalms; so that every one can see what they understood the Sanctuary to be. And of the fifty texts quoted, not one applies it to the land of Palestine, nor any land. That Sanctuary, though enclosed with curtains, was called “the house of the Lord,” (*Judges* 18:31; *1 Samuel* 1:9-24,) and was pitched at the city of Shiloh at the time of dividing the land; *Joshua* 18:1 - 10; hence it was called the “Tabernacle of Shiloh,” (safety and happiness.) *Psalms* 78:60. The Lord forsook it when the Philistines took the Ark (*1 Samuel* 4:3-11) and delivered his strength into captivity, and his glory into the enemy’s hand; *ver.* 21. ADRE 1850, page 39.2

It was brought back to Kirjath-jearim, (*1 Samuel* 7:1, 2) thence to the house of Obededom, thence to the city of David which is Zion,

(2 Samuel 6:1-19; 5:9,) and thence, at the direction of Solomon, the Ark was conveyed into the Holy of Holies of the temple, (1 Kings 8:1-6,) which was built in Mount Moriah near Mount Zion; 2 Chronicles 3:1. The Lord has chosen Zion to dwell in at rest forever; (Psalm 132:13, 14) but as yet he had dwelt there but a short time, and then in curtains made with hands; but when he shall appear in his glory he will have “mercy on Zion” and build it up; then Jerusalem upon it, shall be “a quiet habitation, a tabernacle that shall not be taken down;” (Psalm 102; Isaiah 33:20. And then “the people shall dwell in Zion at Jerusalem”; ver. 18, 19. The Song of Moses (Exodus 15;) is evidently prophetic, and contemplates the happy scenes of the Eden Zion. And so Ezekiel has it. The Lord will bring the whole house of Israel up out of their graves into the land of Israel; and then set his Sanctuary and tabernacle in the midst of them for evermore. The Sanctuary is not “the land of Israel” nor the people; for it is set in *their midst*, and is built and forms a part of the city whose name is, “The Lord is there.” ADRE 1850, page 39.3

THE PRIESTHOOD OF CHRIST

JWe

The priesthood of the worldly Sanctuary of the first covenant belonged to the sons of Levi; but that of the heavenly, of the better covenant, to the Son of God. *He fulfills both the Priesthood of Melchisedec and Aaron.* In some respects the Priesthood of Christ resembles that of Melchisedec; and in others that of Aaron or Levi. 1. He was “made an High Priest forever, after the order of Melchisedec.” *Taxis*, rendered order, properly signifies “series, succession.” Christ, like Melchisedec, had no priestly descent or pedigree; *Hebrews 7:3* (margin) i.e. he neither followed nor will have a successor in office; and “because he continueth ever, hath an unchangeable Priesthood,” (which passeth not from one to another; *margin*) ver. 24. ADRE 1850, page 40.1

The Priesthood of Levi to be continuous had many and a succession of priests, “because they were not suffered to continue by reason of death;” ver. 23, 2. Being after the order of Melchisedec, he is superior to the Sons of Levi; because he blessed and received tithes from them in Abraham; vs. 1,7,9,10. 3.

He is King and Priest; a King by birth, being from the tribe of Judah, and a Priest by the oath of his Father; vs. 14,21. 4. Being himself perfect, and his priesthood unending, he is able to “perfect forever” and “save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” He was not called after the *order* of Aaron; i.e. not in his succession; but this does not at all prove that the Priesthood of Aaron was not typical of the Priesthood of Christ. Paul distinctly shows that it is *ADRE 1850, page 40.2*

1. After calling upon us to “consider the Apostle and High Priest of our profession (or religion.) Christ Jesus,” he lays the foundation of the investigation by drawing the analogy between Moses over his house [*oikos*, people] and Christ over his, (*Hebrews 3:1-6*) and says: “Moses verily was faithful in all his house, as a servant, *for a testimony of those things which were to be spoken after.*” This clearly shows that the Mosaic economy was typical of the divine. 2. He shows that he was called of God to be an High Priest “as was Aaron;” *Ch 5:1-5*. 3. Like Aaron and his sons, he took upon him flesh and blood, the seed of Abraham, “was in all points tempted like as we are, yet without sin,” was made “perfect through suffering,” and “in all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people;” *Chs. 2:4, 5*. Both were ordained for men in things pertaining to God: that (they might) “offer both gifts and sacrifices for sins;” *Chs. 5:1; 8:3*. - 6. Paul evidently considered the Levitical priesthood typical of Christ’s from the pains he takes to explain the analogies and contrasts between them; as 7. “And they truly were many priests, because they were not suffered to continue by reason of death: *but this man*, because he continueth ever, hath an unchangeable priesthood.” 8. “Who needeth not *daily*, as those high priests to offer up sacrifices, first for his own sins, and then for the people’s; for *this* he did *once* when he offered up himself.” 9. “For the law maketh *men* high priests which have infirmity; but the word of the oath which was since the law, maketh the *Son* who is consecrated [perfected, margin.] for evermore;” *Ch 7:28*. 10. “But now hath he obtained a more excellent ministry” than theirs; *Ch 8:6*. 11. “By how much also he is the mediator of a *better* covenant” than theirs; *Ch 8:6*. 12. “But Christ being come an High Priest of good

things to come, by a *greater* and *more perfect* tabernacle” than theirs; *Ch 9:11*. - 13. “Neither by the blood of goats and calves, *but by his own blood*, he entered in once into the holy place,” *ver. 12, 14*. “For if the *blood* of *bulls* and of *goats* and the ashes of an *heifer* sprinkling the unclean sanctifieth to the purifying of the *flesh*; *how much* more shall *the blood of Christ*, who, through the eternal spirit offered himself without spot to God purge your *conscience*,” *ver. 13, 14, 15*. “For Christ is not entered into the holy places *made with hands*, which are the *figures* of the *true*; but into *heaven itself*,” *ver. 24, 16*. “Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others,” but now *once* in the end of the world hath he *appeared* to put away sin by the sacrifice of himself,” *vs. 25, 26*. 17. “And as it is appointed unto [the] men [priests] once to die, but after this the judgment: so *Christ* was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation,” *vs. 27, 28*. “For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect;” but “by one offering *he* hath perfected forever them that are sanctified,” *Ch 10:1, 14*. 19. “It is not possible that the *blood* of *bulls* and of *goats* should take away sins;” “but a *body* hast thou prepared me;” *vs. 4, 5*. These are a part of the contrasts or comparisons the Apostle draws between the Levitical priesthood and Christ’s, and there is a resemblance in every instance, but Christ’s is superior to Levi’s. - I add one more, *Ch 8:4, 5*. “For if he were on earth he should not be a priest, seeing that there (*margin*, they) are priests that offer gifts according to the law: *Who serve* unto the *example* and *shadow* of heavenly things.” *ADRE 1850, page 40.3*

The features of the substance always bear a resemblance to those of the shadow, hence the “heavenly things” referred to in this text must be priestly service “in the heavens” (*vs. 1, 2.*) performed by our high priest in his Sanctuary; for if the *shadow is service*, the substance is service also. *ADRE 1850, page 41.1*

As the priests of the law served unto the example and shadow of the heavenly service we can from their service learn something of the nature of the heavenly service. “Moses was admonished of God

when he was about to make the tabernacle; for, see (saith he) that thou make *all things according to the pattern* showed to thee in the Mount.”ADRE 1850, page 41.2

None can deny that, in obedience to this admonition, Moses made or instituted the Levitical priesthood; it was then “according to the pattern” which the Lord showed him, and that pattern was of heavenly things, *Ch 9:23*. If there was not another text to prove that the Levitical priesthood was typical of the Divine, this would abundantly do it. Yet some are even denying this obvious import of that priesthood; but if this is not its import, I can see no meaning in it. It is an idle round of ceremonies without sense or use, as it did not perfect those for whom it was performed; but looked upon as typical of the heavenly, it is replete with the most important instruction. As this is the application made of it by the New Testament, so we must regard it, while we examine the atonement made under the Levitical priesthood.ADRE 1850, page 41.3

“Now when these things [the worldly Sanctuary with its two apartments and the furniture in each] were thus ordained, the priests went always [daily, *Ch 7:27; 10:11*] into the first tabernacle, accomplishing the service of God; but into the second went the high priest alone once each year, not without blood, which he offered for himself, and for the errors of the people.” *Ch 9:6, 7*. Here Paul divides the services of the Levitical priesthood into two classes - one daily in the Holy, and the other yearly in the Holy of Holies. Their stated daily services, performed in the Holy and at the brazen altar in the court before the tabernacle, consisted of a burnt offering of two lambs, one in the morning and the other at even, with a meat offering which was one tenth of an ephah of flour, mingled with the fourth part of an hin of beaten oil, and a drink-offering which was one-fourth of an hin of strong wine. The meat-offering was burnt with the lamb, and the drink-offering was poured in the Holy; *Exodus 29:38-42; Numbers 28:3-8*. In connection with this, they burned on the golden altar in the Holy, sweet incense, which was a very rich perfume, when they dressed and lighted the lamps every evening and morning. *Exodus 30:34-38; 31:11; 30:7-9*. The same was afterwards done at the Temple. *1 Chronicles 16:37-40; 2 Chronicles 2:4; 13:4-12; 13:3, Ezra 3:3*.ADRE 1850, page 41.4

This did *not atone for sins* either individually or collectively. The daily service described was a sort of continual intercession; but the making of atonement was a special work for which special directions are given. Different words are used both in the Old Testament and New, to express the same idea as Atonement. *ADRE 1850, page 41.5*

Examples. - The italicised words are, in the text, synonymous with atone or atonement. *Exodus 29:36*; "Thou shalt *cleanse* the altar when thou has made an atonement for it." - *Leviticus 12:8*; "The priest shall make an atonement for her and she shall be *clean*." *Leviticus 14:2*; "This shall be the law of the leper in the day of his *cleansing*." *Ver, 21*; "The priest shall make an atonement for him and he shall be *clean*." The atonement could not be made for him till after he was healed of the leprosy, *Ch 13:45, 46*. Till he was healed, he had to dwell alone without the camp. Then, *Ch 14:3, 4*; "The priest shall go forth out of the camp; and the priest shall look, and behold if the plague of the leprosy be healed in the leper; then shall the priest command to take for him that is *to be cleansed* two birds alive and clean," etc. The law was the same in cleansing a house from the leprosy. *Ver, 33-57*; The stones affected with the plague were removed and the house "scraped within round about" and then repaired with new material. *ADRE 1850, page 41.6*

Physical uncleanness is now all removed and we would call it clean; but not so; it is only just prepared to be cleansed according to the law. *Ver. 48*; "And he shall take *to cleanse* the house two birds" etc. - *Ver. 49*; "And he shall cleanse the house with the blood of the birds" etc. *Ver. 52, 53*; "And make an atonement for the house, and it shall be *clean*." *Ch 16:18, 19*; "And he shall go out unto the altar that is before the Lord, and make an atonement for it." "And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it and hallow it from the uncleanness of the children of Israel." *Ch 8:15*; "And Moses took the blood, and put it upon the horns of the altar round about with his finger and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it," *2 Chronicles 29:29*; "And they made reconciliation with their blood upon the altar, to make an atonement for all Israel," *Jeremiah 33:8*; "I will cleanse them from all their iniquities," "and I will pardon all their iniquities." *Romans 5:9-11*;

“Being now justified by his blood,” “by whom we have now received the atonement,” *2 Corinthians 5:17-19*; “Who hath reconciled us to himself by Jesus Christ,” *Ephesians 2:16*; “And that he might reconcile both unto God,” *Hebrews 9:13, 14*; “The blood of bulls sanctifieth to the purifying of the flesh; but the blood of Christ shall purge our conscience from dead works.” He is the Mediator for the “redemption of the transgressions,” and to “perfect forever them that are sanctified,” *Ch 10:14; Ephesians 1:7*; “In whom we have redemption through his blood, the forgiveness of our sins,” *Acts 3:19*; “Be converted that your sins may be blotted out.” *ADRE 1850, page 42.1*

From these texts we learn that the words atone, cleanse, reconcile, purify, purge, pardon, sanctify, hallow, forgive, justify, redeem, blot out, and some others, are used to signify, the same work, viz. bringing into favor with God; and in all cases *blood* is the means, and sometimes blood and water. - The atonement is the great idea of the Law, as well as the Gospel; and as the design of that of the Law was to teach us that of the Gospel, it is very important to be understood. The atonement which the priests made for the people in connection with their daily ministration was different from that made on the tenth day of the seventh month. In making the former, they went no further than in the Holy; but to make the latter they entered the Holy of Holies - the former was made for individual cases, the latter for the whole nation of Israel collectively - the former was made for the *forgiveness of sins*, the latter for *blotting them out* - the former could be made at any time, the latter only on the tenth day of the seventh month. Hence the former may be called the daily atonement and the latter the yearly, or the former the individual, and the latter the national atonement. *ADRE 1850, page 42.2*

The individual atonement for the forgiveness of sins was made for a single person, or for the whole congregation in case they were collectively guilty of some sin. The 1st Ch. of Lev. gives directions for the burnt-offering, the 2nd for the meat-offering, the 3rd for the peace-offering, and the 4th for the sin-offering, which, as its name implies, was an offering for sins, in which he who offered it attained forgiveness of his sins. The trespass-offering, *Ch. 5* and *6:1-7*, was similar to the sin-offering. “If a soul sin through ignorance,” *Ch 4:2*,

“when he knoweth of it, then shall he be guilty,” *Ch 5:3*, “And it shall be when he shall be guilty in any of these things, that he shall confess that he hath sinned in that thing,” *ver. 5*. From *Numbers 5:6-8*, it appears that confession and restitution are necessary in all cases before the atonement could be made for the individual. “When a man or woman shall commit any sin that man commit, to do a trespass against the Lord, and that person be guilty, then they shall confess their sin which they have done, and he shall recompense his trespass with the principle thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.” Then he or the elders (if it was for the congregation) brought the victim for the sin or trespass-offering to the door of the tabernacle of the congregation on the north side of the altar of burnt-offering in the court, *Ch 4:24; 1:1; 17:1-7*, there he (or the elders) laid his hand on its head and killed it, *Ch 4:2-4, 13-15, 22-24, 27-29*. Then, the victim being presented and slain, the priest that was anointed took some of the blood into the Holy, and with his finger sprinkled it before the vail of the Sanctuary and put some of it upon the horns of the altar of sweet incense, then poured the remainder of the blood at the bottom of the altar. Thus he made an *atonement* for the individual, and his *sin was forgiven*, *Ch 4:5-10, 16-20, 25, 26, 30-35*.ADRE 1850, page 43.1

The carcasses of the sin-offerings were taken without the camp and burned “in a clean place,” *Ch 4:11, 12, 21*.ADRE 1850, page 43.2

It should be distinctly remembered that the priest did not begin his duties till he obtained the *blood* of the victim, and that they were all performed in the court (the enclosure of the Sanctuary), and that the atonement thus made was only for the *forgiveness* of sins. These points are expressly taught in this Ch. and the following one on the trespass-offering. Here is *an* atonement, to make which, the priests only entered the Holy, and to make it they could enter that apartment “always” or “daily.” “But into the second [the Holy of Holies] went the high priest *alone once every year*, not without blood, which he offered for himself, and for the errors of the people,” *Hebrews 9:7*; “Errors of the people,” *Laos nation*. This defines the yearly to be.ADRE 1850, page 43.3

The National Atonement, of which the Lord “speaks particularly” in

Leviticus 16: “And the Lord said unto Moses, speak unto Aaron, thy brother, that he come *not at all times* into the holy place within the vail, before the mercy-seat, which is upon the ark; *that he die not*: for I will appear in the cloud upon the mercy-seat:” *ver. 2*. For what purpose and when could he enter it? “To make an atonement for *all* Israel, (the whole nation,) for *all their sins once a year*,” “on the tenth day of the seventh month,” *ver. 34, 29*. This was the most important day of the year. The whole nation having had their sins previously forgiven by the atonement made in the Holy, now assemble about their Sanctuary, while the High Priest, attired in his holy garments for glory and beauty, *ver. 4. Exodus 28*, having the golden bells on the hem of his robe that his sound may be heard when he goeth in before the Lord, the breast-plate of judgment on his heart, with their names therein that he may bear their judgment, also in it the Urim and Thummim (light and perfection), and the plate of pure gold, *the holy crown*, (*Leviticus 8:9*), with “HOLINESS TO THE LORD” engraved upon it, placed upon the fore-front of his mitre that he may bear the iniquities of the holy things, enters the Holy of Holies to make an atonement *to cleanse them*, that they may be *clean* from all their sins before the Lord, *ver. 30*. The victims for the atonement of this day were, for the priest himself, a young bullock for a sin-offering *ver. 3*, and for the people, two goats; one for a sin-offering and the other for the scape-goat, and a ram for a burnt-offering, *vs. 5-8*. He killed or caused to be killed the bullock for a sin-offering for himself, *ver. 11*. “Then he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bringing it within the vail: And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that is upon the testimony that he die not. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times,” *vers. 12-14*. So much in *preparation* to make the atonement for the people; a description of which follows:*ADRE 1850, page 43.4*

“Then shall he kill the goat of the sin-offering which is for the people and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat. And he shall make an atonement for [cleanse, see marginal

references.] the holy place [within the vail, *ver. 2.*] *because* of the *uncleanness* of the *children* of *Israel*, because of their transgressions in all their sins: and so shall he do for [i.e. atone for or cleanse,] the tabernacle of the congregation [the Holy] that remaineth among them in the midst of their uncleanness, vs. 15, 16; “And he shall go out [of the Holy of Holies] unto the altar that is before the Lord [in the Holy] and make an atonement for it; and shall take of the blood (for himself,) and of the blood of the goat (for the people,) and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and *cleanse it*, and *hallow it from the uncleanness of the children* of *Israel*,” *ver. 18, 19*. This altar was the golden altar of incense in the Holy upon which the blood of individual atonements was sprinkled during the daily ministration. Thus it received the uncleanness from which it is now cleansed. *Exodus 30:1-10*; “Aaron shall make an atonement upon the horns of it once a year, with the blood of the sin-offering of atonement.” We see from *verse 20*, that at this stage of the work “he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar,” i.e. the Holy of Holies, the Holy, and the altar in the latter. *ADRE 1850, page 43.5*

We have before seen that atone, reconcile, cleanse, etc., signify the same, hence at this stage he has made an end of cleansing those places. As the blood of atonements for the forgiveness of sins was not sprinkled in the court, but in the tabernacle only, the entire work of cleansing the Sanctuary was performed within the tabernacle. These were holy things, yet cleansed yearly. The holy place within the vail contained the ark of the covenant, covered with the mercy-seat, overshadowed by the cherubims, between which the Lord dwelt in the cloud of divine glory. Who would think of calling such a place unclean? Yet the Lord provided at the time, yea, before it was built, that it should be annually cleansed. It was by blood, and not by fire, that this Sanctuary, which was a type of the new covenant Sanctuary was cleansed. *ADRE 1850, page 43.6*

The high priest on this day “bore the iniquities of the holy things which the children of Israel hallowed in all their holy gifts.” - *Exodus 28:38*. These holy things composed the Sanctuary. *Numbers 18:1*. “And the Lord said unto Aaron, Thou, and thy sons, and thy father’s house with thee shall bear the iniquity of the Sanctuary.” This

“iniquity of the Sanctuary” we have learned was not its own properly, but the children of Israel's, God's own people's, which it had received from them. And this transfer of iniquity from the people to their Sanctuary was not a mere casualty, incident on scenes of lawless rebellion, bloodshed or idolatry among themselves, nor the devastation of an enemy; but it was according to the original arrangement and regular operation of this typical system. For we must bear in mind that all the instructions were given to Moses and Aaron before the erection of the Sanctuary. Provision was made to make atonement for sins committed in ignorance; but not till after they were known, *Leviticus 4:14; 5:3-6*, then of course they became sins of knowledge. Then the individual bore his iniquity, *Leviticus 5:1-17; 7:1-8*, till he presented his offering to the priest and slew it, the priest made an atonement with the blood, *Leviticus 17:11*, and he was forgiven, then of course free from his iniquity. Now at what point did he cease to bear his iniquity? Evidently when he had presented his victim slain; he had then done his part. Through what medium was his iniquity conveyed to the Sanctuary? Through his victim, or rather its blood when the priest took and sprinkled it before the vail and on the altar. Thus the iniquity was communicated to their Sanctuary. The first thing done for the people on the 10th day of the 7th month was to cleanse it, thence by the same means, the application of blood. This done, the high priest bore the “iniquity of the Sanctuary” for the people “to make atonement for them,” *Leviticus 10:17*. “And when he hath made an end of reconciling the holy place [within the vail, *ver. 2*,] and the tabernacle of the congregation, and the altar [or when he hath cleansed the Sanctuary,] he shall bring the live goat: And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions and all their sins, *putting them* upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities into a land not inhabited [margin, of separation.] *Leviticus 16:20-22*. - This was the only office of the scape-goat, to finally receive and bear away from Israel all their iniquities into an uninhabited wilderness and there retain them, leaving Israel at their Sanctuary, and the priest to complete the atonement of the day by burning the fat of the sin-offerings, and offering the two rams for burnt offerings on the brazen altar in the court, vs. 24,25. The burning without the

camp of the carcasses of the sin-offerings closed the services of this important day. - Ver. 27. *ADRE 1850, page 44.1*

THE ANTITYPE. - As this legal system which we have been considering was only a "shadow," a "figure" and "patterns," of no value in itself only to teach us the nature of that perfect system of redemption which is its "*body*," the "things themselves;" which was devised in the councils of heaven, and is being wrought out by "the only Begotten of the Father;" let us, guided by the Spirit of truth, learn the solemn realities thus shadowed forth. By these patterns, finite as we are we may like Paul, extend our research beyond the limits of our natural vision to the "heavenly things themselves." Here we find the entire ministry of the law fulfilled in Christ, who was annointed with the Holy Ghost and by his own blood entered his Sanctuary, heaven itself, when he ascended to the right hand of the throne of the Majesty in the heavens, as "A minister of the [Hagion] Holies etc., *Hebrews 8:6, 2*. - Paul, after speaking of the daily services in the Holy, and the yearly in the Holy of Holies, says, *Ch 9:8*. "The Holy Ghost this signifying that the way of the Holies [Hodon Hagion] was not yet made manifest; while as the first tabernacle was yet standing, which was a *figure* for the time then present, in which were offered" etc., "until the time of reformation: But Christ being come, an High Priest of the [ton] good things to come, by a greater and more perfect tabernacle, not made with hands, "by his own blood he entered on or into the holy things" (eis hagia,) *Ch 9:8-12*. The phrase, eis hagia, in *ver. 12*, is the same as that rendered "holy places," *ver. 24*. Hagia, in these two verses, is in the acc. pl. neuter and governed by the prep. *eis* which signifies on, into, upon, or among, *Hagia*, being a neuter adjective, is properly rendered "holy things;" but *Hagia* in *ver. 2*, is in the nom. sin. fem. and properly rendered, Holy place. The definite article "the," belonging before "good things" in *ver. 11* and *Ch 10:1*, makes the expression mean things "good in themselves, or abstractly good." - This shows the perfect harmony of *Ch 9:11, 12, 23, 24*, and *Ch 10:1*. The "things" are "good in themselves," "holy," or "heavenly," and in "heaven itself," where Christ has entered as our High Priest to "minister" for us; and those "holy things" "in heaven" are connected with the "greater and more perfect tabernacle," "which the Lord pitched and not man;" the same as the holy things of the first covenant were connected with their tabernacle, *Ch 9:1-5*;

and all those holy things together make the Sanctuary. The Holies (two) *ver. 8*, the way of which was not made manifest till the time of reformation, when Christ shed his own blood, belong to his “greater and more perfect tabernacle,” spoken of in the next verse. I translate the names literal, because they are not literal in our common version. The Doway Bible has them as here given. The word in *Ch 9:8, 10, 19*, is Hagion, “of the Holies,” instead of the “holiest of all;” and shows that the blood of Christ is the way or means by which he, as our High Priest was to enter both apartments of the heavenly tabernacle. Now if there be but *one* place in the heavens, as many say, why were there *two* in the figure? And why, in applying the figure, does Paul speak of two? Perhaps those who “despise the law” and “corrupt the covenant of Levi” can explain this; if not, we advise them to abide by Paul’s exposition of the matter. *ADRE 1850, page 44.2*

Chap 6:19, 20, is supposed to prove that Christ entered the Holy of Holies at his ascension, because Paul said he had entered within the vail. But the vail which divides between the Holy and the Holy of Holies is “the second vail,” *Ch 9:3*; hence there are two vails, and that in *Ch. 6*, being the first of which he speaks, must be the *first* vail, which hung before the Holy, and in *Ex.* was called a curtain. When he entered within the vail, he entered his tabernacle, of course the Holy, as that was the first apartment; and our hope, as an anchor of the soul, enters within the vail, i.e. the atonement of both apartments, including both the forgiveness and the blotting out of sins. - Those who hold that Christ entered the Holy of Holies at, and has been ministering therein ever since his ascension, also believe, as of course they must, that the atonement of the gospel dispensation is the antitype of the atonement made on the tenth day of the seventh month under the law. If this is so, the events of the legal tenth day, have had their antitypes during the Gospel Dispensation. The first event in the atonement service of that day, was the cleansing of the Sanctuary, as we have seen from *Leviticus 16*. Then, upon their theory, the Sanctuary of the new covenant was cleansed in the early part of the Gospel Dispensation. Evidence is not wanting that neither the earth nor Palestine, their Sanctuaries was then cleansed. I call them their Sanctuaries, for they are not the Lord’s. But if the Lord’s new covenant Sanctuary was then cleansed, the 2300 days ended then; but if they are years, which

we all believe, they extend 1810 years beyond the 70 weeks, and the last of those weeks was the first of the new covenant or Gospel Dispensation. The fact that those days reach 1810 beyond the 70 weeks, and that the Sanctuary could not be cleansed till the end of those days, is demonstration that the antitype of the legal tenth day is not the Gospel Dispensation: Again, if the atonement of that day is typical of the atonement of the Gospel Dispensation, then the atonement made in the Holy, *Hebrews 9:6*, previous to that day, was finished before the Gospel Dispensation began. It has been shown that that atonement was made for the *forgiveness of sins*, and I have found no evidence that such an atonement was made on the tenth day of the seventh month. The Gospel Dispensation began with the preaching of Christ, and if it is the antitype of the legal tenth day, one of two things is true; either the Saviour, instead of fulfilling, has destroyed the greater part of the law, the daily service of the Holy which occupied the whole year except one day, the tenth of the seventh month; or else he fulfilled the whole law except one three hundred and sixtieth part of it before the Gospel Dispensation began, and before he was anointed as the Messiah to fulfill the law and the prophets. One of these two conclusions is inevitable on the hypothesis that the Gospel Dispensation and the atonement made in it, is the antitype of the legal tenth day, and the atonement made in it. Upon which of these horns will they hang? If on the former, the declaration, "I came not to destroy the law," pierces them; but if they choose the latter, it then becomes them to prove that the law, which had a shadow of good things *to come*, was fulfilled within itself, that the shadow and substance filled the same place and time; also they will need to prove that the entire atonement for the *forgiveness of sins* was made before the Lamb was slain with whose blood the atonement was to be made. Now it must be clear to every one, that if the antitype of the yearly service (*Hebrews 9:7*,) began at the first Advent, the antitype of the daily (*Hebrews 9:6*,) had been previously fulfilled; and, as the atonement for forgiveness was a part of that daily service, they are involved in the conclusion that there has been no forgiveness of sins under the Gospel Dispensation. Such a theory is wholly at war with the entire genius of the Gospel Dispensation, and stands rebuked, not only by Moses and Paul, but by the teaching and works of our Saviour and his commission to his apostles, by their subsequent teaching and the history of the Christian church. But again, they say the

atonement was made and finished on Calvary, when the Lamb of God expired. So men have taught us, and so the churches and world believe; but it is none the more true or sacred on that account, if unsupported by Divine authority. Perhaps few or none who hold that opinion have ever tested the foundation on which it rests.*ADRE 1850, page 45.1*

1. If the atonement was made on Calvary, by whom was it made? The making of the atonement is the work of a Priest? but who officiated on Calvary? - Roman soldiers and wicked Jews.*ADRE 1850, page 45.2*

2. The *slaying* of the victim was not making the atonement: the sinner slew the victim, *Leviticus 4:1-4, 13-15*, etc., after that the Priest took the blood and made the atonement. *Leviticus 4:5-12, 16-21*.*ADRE 1850, page 45.3*

3. Christ was the appointed High Priest to make the atonement, and he certainly could not have acted in that capacity till after his resurrection, and we have no record of his doing any thing on earth after his resurrection, which could be called the atonement.*ADRE 1850, page 45.4*

4. The atonement was made in the Sanctuary, but Calvary was not such a place.*ADRE 1850, page 45.5*

5. He could not, according to *Hebrews 8:4*, make the atonement while on earth. "If he were on earth, he should not be a Priest." The Levitical was the earthly priesthood, the Divine, the heavenly.*ADRE 1850, page 45.6*

6. Therefore, he did not begin the work of making the atonement, whatever the nature of that work may be, till after his ascension, when by his own blood he entered his heavenly Sanctuary for us.*ADRE 1850, page 45.7*

Let us now examine a few texts that appear to speak of the atonement as passed. *Romans 5:11*; "By whom we have now received the atonement," [margin, reconciliation.] This passage clearly shows a present possession of the atonement at the time the apostle wrote; but it by no means proves that the entire

atonement was then in the past.*ADRE 1850, page 45.8*

When the Saviour was about to be taken up from his apostles, he “commanded them that they should not depart from Jerusalem, but wait for the promise of the Father,” which came on the day of Pentecost when they were all “baptized with the Holy Ghost.” Christ had entered his Father’s house, the Sanctuary, as High Priest, and began his intercession for his people by “praying the Father” for “another Comforter,” *John 14:15*, “and having received of the Father the promise of the Holy Ghost,” *Acts 2:33* he shed it down upon his waiting apostles. Then, in compliance with their commission, Peter, at the 3rd hour of the day began to preach, “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins,” *Acts 2:38*. This word remission, signifies forgiveness, pardon or more literally sending away of sins.*ADRE 1850, page 45.9*

Now put by the side of this text another on this point from his discourse at the 9th hour of the same day, *Acts 3:19*, “Repent ye therefore; and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord.” Here he exhorts to repentance and conversion (turning away from sins); for what purpose? “*That your sins may be* (future) blotted out.” Every one can see that the blotting out of sins does not take place at repentance and conversion; but follows, and must of necessity be preceded by them. Repentance, conversion, and baptism had then become imperative duties in the present tense; and when performed, those doing them “washed away” (*Acts 22:16*) remitted or sent away from them their sins. - (*Acts 2:28*;) and of course are forgiven and have “received the atonement;” but they had not received it entire at that time, because their sins were not yet blotted out. How far then had they advanced in the reconciling process? Just so far as the individual under the law had when he had confessed his sin, brought his victim to the door of the tabernacle, laid his hand upon it and slain it, and the priest had with its blood entered the Holy and sprinkled it before the vail and upon the altar and thus made an atonement for him, and he was forgiven. Only that was the type, and this the reality. That prepared for the cleansing of the great day of atonement, this for the blotting out of sins “when the times of refreshing shall come from the presence of

the Lord, and he shall send Jesus.” Hence, “by whom we have now received the atonement” is the same as “by whom we have received forgiveness of sin.” At this point the man is “made free from sin.” The Lamb on Calvary’s cross is our victim slain; “Jesus the Mediator of the new Covenant” “in the heavens” is our interceding High Priest, making atonement with his own blood, by and with which he entered there. The essence of the process is the same as in the “shadow.” 1st, Convinced of sin; 2nd, Repentance and Confession; 3rd, Present the Divine sacrifice bleeding. This done in faith and sincerity we can do no more, no more is required.*ADRE 1850, page 46.1*

Then in the heavenly Sanctuary our High Priest with his own blood makes the atonement and we are forgiven. *1 Peter 2:24*; “Who his own self bare our sins in his own body on the tree.” See also *Matthew 8:17*; *Isaiah 53:4-12*. His body is the “one sacrifice” for repenting mortals, to which their sins are imputed, and through whose blood in the hands of the living active Priest they are conveyed to the heavenly Sanctuary. That was offered “once for all,” “on the tree;” and all who would avail themselves of its merits must *through faith*, there receive it as theirs, bleeding at the hands of sinful mortals like themselves. After thus obtaining the atonement of forgiveness we must “maintain good works,” not the “*deeds of the law*;” but “being *dead to sin* should *live unto righteousness*.” This work we all understand to be peculiar to the Gospel Dispensation.*ADRE 1850, page 46.2*

An inferential objection arises, which in many minds overwhelms any amount of Bible argument on this point. It is, New Jerusalem cannot be defiled, hence needs no cleansing; therefore, New Jerusalem is not the Sanctuary. A very summary process of inferential deduction truly, especially for those who have said so much on the insufficiency of mere inferential testimony. We would advise them to review the grounds of their faith, and see how many and strong arguments they have for the earth or Palestine being the Sanctuary, and how many objections to the Sanctuary of the new covenant being where its Priest is, that are not entirely inferential; and then in place of their inferences, take the *plain testimony* of the Word and teach it. But how was the Sanctuary defiled? The Sanctuary of the Old Testament, being on earth, could be, and was,

defiled in various ways - by an unclean person entering it; "She shall touch no hallowed thing, nor come into the Sanctuary, until the days of her purifying be fulfilled;" *Leviticus 12:4*. It could be profaned by the high priest going out of it, while the anointing oil was upon him, for the dead; (*Leviticus 21:12*;) by a man's negotiating to purify himself; *Numbers 19:20*. All the chief of the priests and of the people polluted it by transgressing very much after all the abominations of the heathen; *2 Chronicles 36:14*. "Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations [idolatry,] therefore will I diminish thee." *Ezekiel 5:11*. ADRE 1850, page 46.3

Moreover this they have done unto me; they have defiled my sanctuary in the same day, and have profaned my Sabbaths: for when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; *Ezekiel 23:38, 39*. "Her priests have polluted the sanctuary; they have done violence to the law." *Zephaniah 3:4*. Antiochus polluted it by offering swine" flesh upon its altar, Mac. From these texts we can clearly see, that it was moral rather than physical uncleanness that defiled the sanctuary in the sight of the Lord. True, it did become physically unclean, but that uncleanness had to be removed *before* the atonement was made by which it was reconciled or cleansed. See *Leviticus 14:29*. And that, we have seen was the law of cleansing, *Leviticus 12 to 15 Chaps*; the object must be made visibly clean, so to speak, so that we would call it *clean*, to *prepare* it for its real cleansing with blood. Now no one supposes that New Jerusalem is unclean or ever has been, as its type was when overrun, desecrated and desolated by Syrian, Chaldean or Roman soldiery, or trode by wicked priests. Even if it were, the removing of such defilement would not be *the cleansing* it was to undergo at the end of the 2300 days. The sanctuary was unclean in some sense, or else it would not need to be cleansed; and it must in some way have received its uncleanness from man. Removed, as the heavenly sanctuary is from the midst of mortals and entered only by our Forerunner, Jesus, made an High Priest, it can only be defiled by mortals through his agency, and for them cleansed by the same agency. The legal typical process of defiling and cleansing the sanctuary through the agency of the priest has been examined. With that in our minds, let us go to the New Testament. Paul says, *Colossians*

1:19, 20, “For it pleased the Father that in him should all fullness dwell, and having made [*margin*, making] peace through the blood of his cross, by him to reconcile all things unto himself; by him I say, whether they be things on earth or things in heaven.” When “things on earth” are spoken of in connection or contrast with “things in heaven,” no one can understand them all to be in the same place. “Things in heaven” are to be reconciled as well as ‘things on earth.’ *ADRE 1850, page 46.4*

If they needed reconciling they *were* unreconciled; if unreconciled, then unclean in some sense in his sight. The blood of Christ is the means, and Christ himself the agent of reconciling to the Father both the things in heaven and the things on earth. People have an idea that in heaven where our Saviour has gone, every thing is, and always was perfect beyond change or improvement. But he said, “In my Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.” He went into heaven, and Paul says that the “building of God, an house not made with hands” is in the heavens; *2 Corinthians 5:1*. *ADRE 1850, page 47.1*

For what did he go to his Father’s house? “To *prepare* a place for you.” Then it was *unprepared*, and when he has prepared it, he will come again and take us to himself. — Again, *Hebrews 9:23*, “It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.” What were the patterns? “The tabernacle and all the vessels of the ministry,” (*ver. 21*,) which constituted the worldly Sanctuary; *ver. 1*. What were the heavenly things themselves? The greater and more perfect tabernacle, (*ver. 11*,) and the good things and the holy things; (*vers. 11, 12*,) — These are all in heaven itself. “For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself,” *ver. 24*. Paul here shows that it was as necessary to purify the heavenly things, as it was to purify their patterns, the worldly. *ADRE 1850, page 47.2*

THE SCAPE-GOAT. *ADRE 1850, page 47.3*

The next event of that day after the Sanctuary was cleansed, was

putting all the iniquities and transgressions of the children of Israel upon the head of the Scape-goat and sending him away into a land not inhabited, or of separation. It is supposed by almost every one that this goat typified Christ in some of his offices, and that the type was fulfilled at the first Advent. From this opinion I must differ; because, 1st, That goat was not sent away till after the High Priest had *made an end* of cleansing the Sanctuary, *Leviticus 16:20, 21*; hence that event cannot meet its antitype till after the end of the 2300 days. 2nd, It was sent away from Israel into the wilderness, a land not inhabited, to receive them. If our blessed Saviour is its antitype, He also must be sent away, not his body alone, but soul and body, for the goat was sent away alive, from, not to nor into this people; neither into heaven, for that is not a wilderness or land not inhabited. 3rd, It received and retained all the iniquities of Israel; but when Christ appears the second time He will be “without sin.” 4th, The goat received the iniquities from the hands of the priest and he *sent it away*. As Christ is the priest the goat must be something else besides himself, and which he can *send away*. 5th. This was one of two goats chosen for that day, one was the Lord’s and offered for a sin offering; but the other was not called the Lord’s, neither offered as a sacrifice. Its only office was to receive the iniquities from the priest after he had cleansed the Sanctuary from them, and bear them into a land not inhabited, leaving the Sanctuary, priest and people behind and free from their iniquities. *Leviticus 16:7-10, 22*. 6th. The Hebrew name of the scape-goat, as will be seen from the margin of *ver. 8*, is “Azazel.” On this verse, Wm. Jenks, in his Comp. Com. has the following remarks: [“Scape-goat.] Seediff. opin. in Bochart. Spencer, after the *oldest* opinion of the Hebrews and Christians, thinks Azazel is the name of the devil; and so Rosenmire, whom see. The Syriac has Azzazel, the angel, (Strongone) who revolted.” 7th, At the appearing of Christ, as taught from *Revelation 20*, Satan is to be bound and cast into the bottomless pit, which act and place are significantly symbolized by the ancient High Priest sending the scape-goat into a separate and uninhabited wilderness. 8th, Thus we have the Scripture, the definition of the name in two ancient languages both spoken at the same time, and the oldest opinion of the Christians in favor of regarding the scape-goat as a type of *Satan*. In the common use of the term, men always associate it with something mean, calling the greatest villains and refugees from justice scape-goats. Ignorance

of the law and its meaning is the only possible origin that can be assigned for the opinion that the scape-goat was a type of Christ.*ADRE 1850, page 47.4*

Because it is said, "The goat shall bear upon him all their iniquities into a land not inhabited." *Leviticus 16:21*; And John said, "Behold the Lamb of God, that taketh [*margin*, beareth] away the sin of the world," it is concluded without further thought that the former was the type of the latter. But a little attention to the law will show that the sins were borne from the people by the priest, and from the priest by the goat. 1st. They are imparted to the victim. 2nd, The priest bore them in its blood to the Sanctuary. 3rd, After cleansing them from it on the 10th of the seventh month, he bore them to the scape-goat. And 4th, The goat finally bore them away beyond the camp of Israel to the wilderness.*ADRE 1850, page 48.1*

This was the legal process, and when fulfilled the author of sins will have received them back again, (but the ungodly will bear their own sins,) and his head will have been bruised by the seed of the woman; the "strong man armed" will have been bound by a stronger than he, "and his house (the grave) spoiled of its goods (the saints). *Matthew 12:29; Leviticus 11:21, 22*. The thousand years imprisonment of Satan will have begun, and the saints will have entered upon their millennial reign with Christ. * * * * **ADRE 1850, page 48.2*

The Sanctuary must be cleansed before Christ appears; because, 1, He "was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." - Now as his last act in bearing the sins of many is to bear them from the Sanctuary after he has cleansed it, and as he does not appear till after having borne the sins of many, and then without sin it is manifest that the Sanctuary must be cleansed before he appears. 2, The host are still under the indignation after the Sanctuary is cleansed, *Daniel 8*. Both the Sanctuary and the host were trodden under foot. "Unto 2300 days then shall the *Sanctuary* be cleansed," or justified (*margin*.) This is the first point in the explanation, and after this Daniel still "sought for the meaning of the vision," and Gabriel came "to make him know *what* should be in the *last end* of the indignation." In the explanation which follows;

he says nothing about the Sanctuary, because that had been explained by the Wonderful Numberer. He now tells him about the host upon whom the last end of the indignation still rests after the Sanctuary is cleansed. * * * * *ADRE 1850, page 48.3

The last end of the indignation is evidently the bitter persecutions, and the severe and searching trial of God's people, after the Sanctuary is cleansed, and before the indignation is *made to cease* in the destruction of the little Horn, the fruit and the successor of the Assyrian, *Daniel 8:25; Isaiah 10:12, 25:3*. The Sanctuary must be cleansed before the resurrection, for the Lord has provided a comforting message for his people, telling them that it is done. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare [appointed time, margin] is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins," *Isaiah 40:1, 2*. Jerusalem and the Lord's people are here spoken of, as the Sanctuary and host are in *Daniel 8*. His people, when Jerusalem's appointed time is accomplished, are affected and are to be comforted by telling them that her iniquity is pardoned. This must be New Jerusalem, for there was never any time set for pardoning the iniquity of Old Jerusalem which must have had iniquity of some kind and from some source, else she could not be pardoned of it. The fact that the Lord has commanded to comfort his people by telling them that Jerusalem's iniquity is pardoned, is proof positive that she had iniquity, and that it will be removed before his people are delivered and enter her with songs and everlasting joy. This message is similar to that in *Isaiah 52:9*. After the good and peaceful tidings have been published, saying unto Zion, *Thy God reigneth*, it is declared, "The Lord has comforted his people, he *hath redeemed* Jerusalem." - Jerusalem was in a state from which she had to be redeemed, and that before the resurrection; for the next verse says, "All the ends of the earth *shall* see the salvation of our God." - *Day Star Extra 1846*.ADRE 1850, page 48.4

[In 1853 this leaf was tipped into all unsold copies of the 1850 "Advent Review" 48-page pamphlet.]ADRE 1850, page 49.1

REMARKS ON THIS WORK

THE testimonies in the first part of this REVIEW, were published, more to show what had been the faith of the Advent body, than to present a system of truth. The Work, as a whole, we consider excellent. It may be necessary, however, to briefly notice the contents of its pages, lest our real views be misunderstood.*ADRE 1850, page 49.2*

The lengthy article taken from the *Advent Herald*, in the first six pages, presents the facts in the case in their true light, and is a free statement of the feelings and views of the Advent body at that time. As to the remarks relative to the preaching of the time, "1843," and "the tenth day of the seventh month," that they were tests, we wish to say that we are agreed as far as this, that they were tests to those who heard, and were under the direct influence of those movements, and rejected them. But those who did not have light set before them, could not be thus tested. It is a fact that a large portion of those who are being benefited by the present truth, took no part in those movements.*ADRE 1850, page 49.3*

The remark of the Editor of the *Voice of Truth*, on page 7, is worthy of notice. Speaking of the tenth day of the seventh month, he says: "But we cannot yet admit that our Great High Priest did *noton that very day, accomplish all that the type would justify us to expect. We now believe he did.*" The type did not justify us to expect the Lord from heaven at that time.*ADRE 1850, page 49.4*

In regard to the letters of Bro. William Miller, we would say that they expressed the views and feelings of the Advent brethren generally, at that time. No one then saw the work of the third angel, and the general impression was that our work was done. We may now see that Bro. Miller applied *Daniel 12:10; Zechariah 13:9; Malachi 3:18, and Revelation 22:11*, to the wrong period. His reasoning is correct; but the texts apply in the future, to the period when Christ shall leave the heavenly Sanctuary, instead of the seventh month, 1844.*ADRE 1850, page 49.5*

The letters by F. G. Brown and O. R. Fassett are excellent. They express the faith and hope of the brethren at that time, in the sweet spirit that attended the Advent movement.*ADRE 1850, page 49.6*

The articles from the pen of J. B. Cook, on *The Doctrine of Providence, Midnight Cry, Sabbath, The Necessity and Certainty of Divine Guidance, etc.*, are rich. His views on the “shut door” were, like others at that time, exclusive, and unexplained. This subject can be seen in its true light, only by a thorough understanding of the Sanctuary question. *ADRE 1850, page 49.7*

The article on *The Sanctuary*, by O. R. L. Crozier, is excellent. The subject of the Sanctuary should be carefully examined, as it lies at the foundation of our faith and hope. JAMES WHITE *Rochester, N. Y., 1853. ADRE 1850, page 49.8*

November 1850

THE ADVENT REVIEW. VOL. I. - PARIS, ME., - NO. 5

James White

VOL. I. - PARIS, ME., NOVEMBER, 1850. - NO. 5.
“CALL TO REMEMBRANCE THE FORMER DAYS.”

HIRAM EDSON,
DAVID ARNOLD,
GEO. W. HOLT,
SAMUEL W. RHODES, and
JAMES WHITE,
Publishing Committee.

SECOND ADVENT WAY MARKS AND HIGH HEAPS

No Authorcode

REVISED BY JOSEPH BATES.

[Continued from No. 4.]

THIRD WAYMARK, THE FALL OF BABYLON

JWe

“And there followed another angel, saying Babylon is fallen, is fallen, that great city, (What for?) because she made all nations drink of the wine of the wrath of her fornication.” She has made all the world drink from that cup of poison. *Revelation 17:4*. Hence as John says, “the inhabitants of the earth are made *drunk*” - and the only remedy pointed out by God to heal his people of this awful malady, and make them *sober* again, is to “come out of her” altogether, for while you stay there you will be continually *drunk* with her poison. *ADRE November 1850, page 65.1*

I have now come to a waymark which has been represented under so many false colorings by the majority of these messengers,

making it very difficult for all the honest hearted to keep their eyes upon it long enough to be fully satisfied of its identity, that I need wisdom from God to direct, and by his help I will try, not to go all over the ground, which has been ably done by the minority, but touch some of the points, and show it fulfilled as it stands in our pathway. I at first supposed that this should be called the second waymark, instead of the tarrying time; but I think it will be seen *where* I have placed it, by the time I have described the fourth waymark. It is true it began to be seen before the second one, but its prominency was not fully discovered until we had passed the most trying part of the tarrying time. "And there followed another angel" - that is, during the judgment hour cry, some of the same messengers, with others that had been joining the ranks, commenced the second message, saying as in the text, "Babylon is fallen." *ADRE November 1850, page 65.2*

Many of the prominent and leading messengers, utterly rejected this message, while others were burdened and pained to be delivered. The message began to be heard in the fall of 1843, and increased in proportion to the first, down to the tarrying time. Here the subject began to be pretty thoroughly discussed, but still a great number of virgins could not, or would not understand it, on account of the difference of opinion among the messengers. Not that any of them doubted the message being given, for that could not be disputed any more than the first; but what the scriptural meaning of the fall of Babylon was. As the Advent Shield was introduced here in the tarrying time, for the especial purpose of reviewing all the past, so that our standard might be perfect and clear, this subject was canvassed in the iv. article, page 112. *What is Babylon, and what is the fall of Babylon?* They answer on pages 119 and 120, that Babylon is the *world*, and her fall the coming of Christ. Notice one thing here; the authors of this standard work opposed the giving of this message in its main features. They called Babylon "Babel," "the city of Rome," "the Catholic Church" and lastly "the World." But those that had been burdened with this subject and felt the cry in them, insisted upon it that these were mistaken, for Jesus had said, "If any man will do his *will*, he shall know of the doctrine whether it be of God." And they knew perfectly well that they had not been to Babel, nor into the Catholic church, nor to the city of Rome, to preach this doctrine, neither were they burdened to preach it to all

the world; but to the organized churches, where God's people were. - It now began to be more clearly discerned that the standard work had not given the scriptural exposition of Babylon and her fall; for the mighty cry of these flying messengers with this second message, began to make the nominal organized churches tremble to their foundations. At this crisis another effort was put forth to check these disorganizers. Mr. Miller now came out with a different exposition, showing that Babylon would fall twice - first on the French Revolution, in the eighteenth century, second at the final destruction of all things. It was clearly seen that this position, if followed, would preclude the necessity of the 2nd and 3rd messages that were to *follow* the first, in *Revelation 14:6, 7*, until the saints were immortalized. And yet, in other parts of the book (from which I shall quote by and by) he clearly showed that this was the time for the message, and it was actually being given.*ADRE November 1850, page 65.3*

Subsequently he came out again with his view of *Revelation 14:6-20*, where he says, "I regard the woman or mystical Babylon as the fallen church, and all churches, that have the papal spirit. But it does not follow that there can be no churches that love the Lord in sincerity." I wonder if there is such an organized church to be found. I think this globe will be searched in vain for it.*ADRE November 1850, page 65.4*

He further says of the loud cry (first waymark) in *Revelation 6, 7*, "that it will continue until Christ comes in his kingdom. The 2nd message in *8v.*, the fall of Babylon, will take place after Christ comes. And further, that the angel in *18:1, 2*, is the Lord Jesus descending from heaven to take the kingdom. When the angel has declared or is declaring the fall of Babylon, then the 3rd angel that followed the 2nd in *14:9-12*, is showing the fate of his worshippers, and that the *13v.* is the resurrection, and must synchronize with *chapter 18:4*, come out and meet him in the air, - *14 - 16v.*, here the saints are called to meet the Lord in the air. Then *17-20*, the vine of the earth is reaped. And this is the harmonious view of the scriptures. *To apply them differently is to pervert them.*" Now I don't mean to pervert the scriptures, neither can I receive this exposition. It is evident from *18:4*, that God's people are called out of Babylon, that they may not receive of her *plagues*.*ADRE November 1850,*

How many plagues are there? The angel says seven. Now, Mr. M. taught at that time, and I suppose fully believed, that six of these plagues had been poured out. Indeed, he has taught in his book, and in almost every place where he has given a course of lectures, that the seven *last* plagues (of course there are no plagues to come after the last) would be poured out before the gathering of the saints. *Revelation 16.* shows clearly that six of them will be poured out before Christ comes. (See *v.15.*) Now if God's people have to wait in Babylon until Christ takes them out at his coming, as he has here attempted to show, then there is no meaning to the *4th v. of the xviii*, where God's people are called out of Babylon to get clear of, or receive not of her *plagues*! Now I say this same text is proof positive that God's people are called out of Babylon before the last plagues are poured out. And Babylon certainly falls before the Second Angel calls them out.*ADRE November 1850, page 65.6*

Once more the voice from Heaven in *4th v.* says, - *Come out* of her my people. Then if they do obey this call, it certainly will be an act of their own will in obedience to the voice from Heaven. Will it be so when Christ comes? No, No. The Apostle tells us that the Saints will be changed in the twinkling of an eye, and *caught up* in the air. This certainly is a very different act. The Saints then must go, they cannot avoid it. So we see that the meaning of the text is voluntary, while the latter is involuntary. This is only a few out of the many difficulties that this exposition would have led God's people into if they had followed it.*ADRE November 1850, page 66.1*

For it was very evident that there were two processes for Babylon to pass through, after her fall and God's people had come out of her, viz:- 1st, "utterly burned with fire, *v.8.* 2nd, found no more at all," *v.21.**ADRE November 1850, page 66.2*

About this time [August, 1844,] ten thousand extras of the Voice of Truth, containing the Editor's, S. S. Snow's, and Geo. Storr's Exposition, were published, showing what was Babylon and her fall, etc., etc. - This presented the subject in so clear a light, and in accordance with the teachings of the Spirit, that it was clearly seen that Babylon, that great city symbolized by a "woman seated upon a

scarlet colored beast, full of names of blasphemy having seven heads and ten horns,” represented the existing organized Churches which had now fallen in consequence of rejecting the doctrine of the Second Advent of our Saviour, which was now being given by the messengers that were flying through the midst of Heaven, just as the Jewish Church fell by the rejection of the First Advent. See *Matthew 23.ADRE November 1850, page 66.3*

And the Beast with seven heads and ten horns, on which the Woman is seated, represented, “the kingdoms of this world drunken with the wine of the wrath of her fornication.” The Woman a symbol of the fallen Church, and the ten horned beast a symbol of the kingdoms of this world, just as closely united and connected together as the woman is seated on the beast; - witness the union of Church and State supported by Civil, Military and Naval power throughout Christendom. Still it is difficult for many to distinguish between the woman and the beast she is seated upon. - They confound it and make both one. Now to illustrate by a simple figure, for instance, a beautiful, gay dressed woman seated upon a great red horse; now who would run the risk of being laughed at for his ignorance by saying that the horse and woman were one, and that there was no distinction. Would it not be perfectly plain that they were two. The woman riding and the horse carrying the woman, - so closely connected together that when the horse moved, the woman moved also. Would it not be obvious, also, that they were both separate, and at a certain period of time the woman mounted the horse, and became thus united and closely connected with him by riding about the world at her pleasure.*ADRE November 1850, page 66.4*

Well then, in the same point of view, look at this mystery Babylon, which is called a Woman, and this ten horned beast (which represents the kingdoms of this world) carrying her. In *Revelation 12:6, 14*, John sees her entirely separate from the beast, struggling with these beastly kingdoms to maintain her honor and purity. She was then the pure Church. In the xvii.chap. the Angel directs John to look at her again. She is now about 1260 years older than when he last described her. What a mighty change. She has now become a drunken harlot. With wine? No. But with the blood of God’s dear children, v.6. - *Matthew 23:34, 35*. She has made the inhabitants of

the earth drunk with her poisonous cup, and the kings of the earth while thus intoxicated, have unlawfully united with her, and she rules, guides, and directs them as the rider does the red horse. She is now riding at her leisure full of names of blasphemy, with this blasphemous name written on her forehead, MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS, AN ABOMINATIONS OF THE EARTH. The *5th v.* interprets the 1st v. and says “the waters she sets upon are peoples, and multitudes, and nations and tongues.” These are what the beast represent. *ADRE November 1850, page 66.5*

The woman which thou sawest is that great city which reigneth over the kings of the earth. That is, they are perfectly under her control. This is the Mother, Papacy, Catholicism, or the Roman Catholic Church. She has harlot children, what do they represent, the Protestant and Greek Church, in all their organizations, represented in the *18 chap.* The Angel says they were divided into three parts, *16:19.* - It is brought to view again in the *11:13 v.* where it says “a tenth part of the city fell.” This we have invariably taught, transpired in the Revolution in France not far from 1790. The tenth part of what city fell then? We say the tenth part of Babylon. How did it fall, did the territory of France fall? No. O, that would be a tenth part of the beast. Did the people fall? No. What then? why Ecclesiastical power both in the Catholic and Protestant Church were destroyed. Was that the coming of the Lord? No, it was the *fall* of the tenth part of Babylon. Here then is further proof that the fall of Babylon is not the coming of the Lord. But it is demonstrated to be the organized Churches. *ADRE November 1850, page 66.6*

Still further, according to John’s vision in *14 Rev.* Babylon must fall in the time that the angel is giving the everlasting gospel at the hour of God’s judgment, for he says there followed another angel. Then this was the next thing in order after the flying messengers had fairly introduced the Second Advent doctrine, and it was opposed and rejected by the Churches. Their cry was, Babylon is fallen, is fallen. She has rejected the message of the angel that preceded. It was now obvious that she had drank from the cup of poison so deeply, that it had seized her vitals. She therefore utterly rejected her coming Lord. *ADRE November 1850, page 66.7*

Where is the history for the fulfillment of this event? We answer. Just where it ought to be, following in its order, and no where else. When this subject first began to be introduced in 1843, the most of the professed nominal Churches had closed their doors against the Second Advent doctrine, and began to treat the message with scorn and contempt. Some however looked at it more favorably until this message was presented in a clear Scriptural light, they then withdrew, and began stoutly to declare it the doctrine of the Devil. At this crisis the loud cry from Heaven was nervously proclaimed, come out of her my people, etc. Now I do not remember of hearing an objection against this doctrine's being in its proper order. If, as we fully believe, we were now called to go out and meet the Bridegroom, this message was just where it should be, of this, thousands were fully convinced, for it was just what we were witnessing all around us, and it fully accorded with the predictions of Isaiah, Jer., Paul and John. - By comparing *Revelation 17:2*, and *18:9*, it was perfectly evident that no other body could commit this sin of fornication with the kings of the earth; but the organized Churches, the professed people of God, whose law requires them to be separate from the world. Every sect is therefore guilty, for they are unlawfully connected with the world, and consequently condemned. *ADRE November 1850, page 66.8*

This *way mark* was now distinctly seen in our pathway, linked in with, or chained on to the judgment hour cry, and stretching its way through the tarrying time, crying mightily with a strong voice [as was never heard before, nor since Oct. 1844,] "Babylon is fallen, is fallen, and is *become* [not will be] the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." *ADRE November 1850, page 67.1*

This message now moved onward with the rapidity of the first, causing in its flight the nominal Churches to shake mightily. How then could this be the work of the Devil as many have said. Even the Churches themselves knew that it was the very opposite of any thing the Devil had ever done before. *ADRE November 1850, page 67.2*

Now if we have proved that *mystery Babylon*, the antitype of literal Babylon, which signifies confusion and mixture, represents the

organized Churches of all descriptions, divided into three parts, *Revelation 16:19*, viz: Roman, Greek, and Protestant. Then is it not clear that this call from Heaven “come out of her my people,” is delivered by messengers calling on God’s people to come out of these Churches, and belongs to this message in connection with the history as stated in *ch 18:1-4.ADRE November 1850, page 67.3*

RESPECTING ANGELS

JWe

These undoubtedly are invisible: God’s spiritual beings, ever ready to execute his orders, and as they fly with their messages proclaiming them in heaven, the Holy Ghost, whose office it is to take the things of God and show them unto us, introduces the message in its heavenly character to the Church on earth.*ADRE November 1850, page 67.4*

Thus the plans of God are executed, word and spirit agreeing. Angels, first proclaiming the message in heaven, and then men to their fellow men on earth, as it has been in Advent history since 1837. Our business then is with the Protestant Church, for it will be admitted by all that the Roman and Greek Church are corrupt and anti-Christian.*ADRE November 1850, page 67.5*

WHAT IS A CHURCH?

JWe

A Christian Church is an assembly or congregation of *faithful men*. An anti-Christian Church is an assembly or congregation of *unfaithful* men. This Church proves itself corrupt and anti-Christian. 1st. By trampling on humanity or disregarding its claims. 2nd. By becoming carnally minded and covetous. 3rd. By ceasing to do the work for which Christian Churches were founded. And 4th, by disregarding or renouncing any of the fundamental truths of the Bible. This I believe is the mildest form of an anti-Christian Church, and whoever remains in it is far from being blameless in the sight of men, and of course criminal in the sight of God; hence the imperious necessity for the call, “*come out of her my people.*” That

the Bible does speak of such a call is perfectly clear from the following testimony, "Depart ye, depart ye, go ye out from thence, - go ye out of the midst of her, be ye clean that bear the vessels of the Lord." *Isaiah 52:11*. Jeremiah speaking of literal Babylon, and John of mystical Babylon, shows clearly that the first is a type of the second, and harmonizes with other prophets and makes the subject clear in this last message to the Churches. He says, "Flee out of the midst of Babylon and deliver every man his soul." "We would have healed Babylon, but she is not healed, forsake her." *v.9*. God says the Daughter of Babylon is like the threshing floor, it is time to thresh her, yet a little while and the time of her *harvest* shall come," *v.33*. This shows clearly that the message to her is before the harvest, which is the end of the world. Again in *v.45*, "My people go ye out of the midst of her and deliver ye every man his soul," - Micah shows that the Daughter of Zion shall go out of the city into the field, *4:10*. John says, "the woman which thou sawest is that *great City* which reigneth over the kings of the earth." Here in *5:13*, the Daughter of Zion is called upon to thresh, and thou shalt beat in pieces many people. Zec. says, "Deliver thyself, O Zion, that dwellest with the *daughter* of Babylon," *2:7-14*. These scriptures show a work to be performed before the Resurrection. And that the Daughter of Zion is the true Church, the remnant that have literally gone out of the City [the Church] into the *fields* and into the *woods*, and there held their meetings. *ADRE November 1850, page 67.6*

Paul is in perfect harmony with these, and says, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and I will be a Father unto you and ye shall be my sons and daughters, saith the Almighty," *2 Corinthians 6:17, 18*. Come out from what? See *v.14*, from unrighteous believers. Where did Paul learn this doctrine before the visions in Rev. were given? why from the very Prophets which I have quoted, and he makes the promise strong by quoting God for his author. I suppose that every rational person would admit that these prophecies relating to this subject would be fulfilled, and this message given before the second advent. Says the reader, the great difficulty with me is that I don't believe that this Woman, called "Mystery Babylon," "the great city," represents the present organized churches. Well, but it represents something. O yes. What is it, then? There are but four names or expositions given to

Babylon that I have read of, and only one of these can be the true. - Let us try them by a simple rule. The first, then, as the Advent Shield says, the kingdoms of this world are comprised in Babylon.*ADRE November 1850, page 67.7*

Isaiah says, "depart ye, depart ye, go ye out from thence." Jeremiah says, "flee out of the midst of Babylon - my people go ye out of the midst of her, and deliver ye every man his soul. Micah says, "For now shalt thou go forth out of the city," (Babylon.) Zec. says, "Deliver thyself, O Zion, that dwellest with the daughter of Babylon." Paul says, "Come out from among them, and be separate." The last cry is, "*Come out of her my people, that ye be not PARTAKERS OF HER SINS.*" Come out of what? Why out of the world! - that is what the Shield calls Babylon. Where shall we go? We are told, up to meet the Lord in the air. Who cannot see, to say the least of it, that this is a perversion of those texts? Do look at their connection, especially the last three. See if they will compare with *1 Thessalonians 4:16-18*, and *1 Corinthians 15:52*. Besides it is absolutely contradicting the angel to say that Babylon is the kingdoms of this world, for he says the woman (Babylon) which thou sawest is that great city which *reigneth over the kings* of the earth." How can a city reign over itself?*ADRE November 1850, page 67.8*

2nd. Babylon has also been called the City of Rome. "Come out of the City of Rome, my people." They are not there, and have not been for many hundreds of years. Anti-Christ reigns there.*ADRE November 1850, page 67.9*

3rd. The Papacy or Catholic Church has been called Babylon. Come out of the Catholic Church, my people. You call in vain, they are not there - they *departed* from her certainly 300 years ago.*ADRE November 1850, page 67.10*

4th, And last, the cry is made in the Protestant churches, "Come out of her, my people." What is now the response? Thousands on thousands dissolve their connection, and out they come, under the full conviction that this loud cry is to *them*, and the churches which they are leaving are fallen Babylon, because they have rejected the message which preceded this. - "The hour of his judgment is come."

Their houses which they have closed against this second advent message, are left unto them desolate. God has left them in their own confusion. And hundreds and thousands of them have in *their own way* acknowledged it since. I ask you to look back to the summer and fall of 1844, where you see the fulfillment of this 2nd angel's message in a most wonderful and striking manner in almost every town and city throughout New England. Why not somewhere else just as well? Because the sun was darkened here, and these flying messengers, as I have shown, multiplied and congregated here - and this being the lightest spot under the whole heavens, the message was heard first here, and then carried out to the utmost bounds of the earth. It is true, many of the Middle, Western and Southern States, and the Canadas, have joined. Some object because it was not simultaneous in England, etc. If you will look at the *14 chapter* you will see that it was the first messenger only that sent his message to every nation, kindred, tongue and people. It has also been objected that the dark day was no sign, because it did not extend farther. But who does not know that it was more striking on this account? If as much as I have now written in these forty lines, had been recorded as history some few years ago, say relative to the sounding of the sixth angel or the sixth plague, who would have doubted? What then shall we do with the above, and much more that could be added, if necessary? Yes, I could begin to call names, and show from seventy-five to one hundred living cases in Fairhaven and New Bedford that fulfilled this prophecy, that either came out or were turned out of the churches about this time. It makes no difference whether they are infidels or backsliders now; they then claimed to be God's people, and they were so long as they obeyed, in his fear. I am aware that there were many others that left these churches before and at this time that had no faith in this message, but they saw the church was pro-slavery and had no sympathy for the poor, down-trodden slave; on this ground alone (and this was clear duty,) they came out from her unhallowed communion. The advent doctrine was the *last*, and crowning test which God ever gave his people to come away and separate themselves from all unrighteous unbelievers. Why, who does not remember what a perfect rush there was to get out of these churches just before the message ended in the closing up of A Cry at Midnight? They seemed to be as thoroughly convinced of this duty as many ministers and laymen did that thronged to the water

side to be buried with Christ in baptism, being satisfied that they had withstood this ordinance as long as they dared to. Notwithstanding Mr. Miller took the ground as I have quoted that Babylon's second fall would be, or the second angel's message fulfilled at the second advent, he has in the same books previously noticed, (Advent Library, No. 47, page 19, 20,) admitted the whole message in its time and place. Hear him: *ADRE November 1850, page 67.11*

THE MOTHER OF HARLOTS

JWe

Well may the Church of Rome claim the title of Mother Church; and those churches which have come out from her *may as well be called* HARLOTS. For there are few of them at this time, but are partaking of the old mother's character, and committing the same ABOMINATIONS of pride, vain show, worldly grandeur and riches, popular applause and political power. - Where is there a Protestant sect but now claims the same authority as the Pope over those who may honestly differ from them in understanding the word of God? Never did the Church of Rome persecute the Protestant Covenanters more when they fled from their fellowship, than the sects of the present day would the Adventists had they the power. See the venom of our sectarian papers which is cast out against those who believed in the near coming of the dear Saviour. They have all in their turn been come-outers. Why not let the Advent brethren have the same privilege? [Sure enough.] Why complain? you gave us a sample, we are only working after the copy. You once called the Church of Rome the mother of harlots. We, because you partake of her nature and perform her acts, CALL YOU HARLOTS. This is the scripture language, and was once yours when you came out. - *The present moment* is one in which the sins of the people are reaching 'to heaven,'" page 34. Why keep back the message, then? why not allow those to declare it that were burdened with it also. This to us was paradoxical, first to preach and claim the privilege for all his brethren, showing it was right to do so, and then tell them that this message would not, nay could not be given (without perverting the scriptures) until the second advent. See also pages 39,40. The Advent Herald has also sustained

corresponding views and opposed these messages. Look at the 309 No., April 6, 1847 - just read their article, *The Churches Coming Out*. After the message had ceased to have any real effect, they can say it is their 'deliberate opinion and duty to teach this doctrine, (just as it had been done three years before,) and call on them to come out of the churches.' Just read it for yourselves. What is the matter? has immortality *come*? or is the time come *now* to give this message? or was it given in the right time? We say without hesitation the latter. If we need any other human testimony to prove the permanency of this *waymark* in our pathway, we know where to call. If these messages were not fulfilled there, they never have been any where. Then it is impossible for them to occur again. Can any wise man show where faith and zeal, and power, as in this case, will ever occur again to do any thing like what has been done? No, never! and whoever looks for its fulfillment in immortality is not with the wise.' *ADRE November 1850, page 68.1*

FOURTH WAY MARK: A CRY AT MIDNIGHT

JWe

"At Midnight a cry was raised, the *bridegroom* is coming, go ye out to meet him. Then all the virgins arose, and trimmed their lamps." We have already shown that the tarrying time for the bridegroom by the prophetic periods was six months, beginning the 19th April down to 22nd October, 1844. The Midnight of this dark stupid time would be about July 20th. S. S. Snow gave the true Midnight Cry in the Tabernacle in Boston at this time, and it was received by the virgins in a different light from what it ever was before. He says he had been trying to make people believe it before, but without effect, because it was generally believed as we had been taught from 1840, that the Midnight Cry embraced the whole subject, even beginning back to the French Revolution, and some were old enough to believe that it began in the days of the Apostles. But now it began to move with rapid progress. God was giving the light by his spirit. I well remember *some* that I conversed with, who related the wonderful manner in which they were moved upon to examine this subject before they had heard it. *ADRE November 1850, page 68.2*

At Midnight, in the dead of the night of this tarrying of the Bridegroom, "the cry was raised," which caused great agitation and excitement, looking with unparalleled interest at definite time, 10th of the seventh month.*ADRE November 1850, page 68.3*

A camp meeting was held in Concord, N. H., somewhere about the first of August. Here, as we afterwards learned, the cry resounded throughout the camp. On the 12th of August, another was held at Exeter, N. H. On my way there, something like the following seemed to be continually forcing upon my mind. You are going to have new light here, something that will give an impetus to this work. How many thousand living witnesses there still are scattered over the land that experienced the manifestation of the spirit's power in applying to their hearts the many scriptures, and especially the clear exposition of the parable of the ten virgins, at that meeting. There was light given and received there, sure enough; and when that meeting closed, the granite hills of New Hampshire rang with the mighty cry, *Behold the Bridegroom cometh, go ye out to meet him!* As the stages and railroad cars rolled away through the different States, cities and villages of New England, the rumbling of the cry was still distinctly heard. Behold the Bridegroom cometh! Christ is coming on the tenth day of the seventh month! Time is short, get ready! get ready!! In a few weeks this *Way Mark*, like a beacon to the tempest-tossed mariner, was clearly seen in our pathway throughout New England, and onward into other parts as it moved by camp meetings, conferences and papers. Here S. S. Snow published the true midnight cry. (Aug. 22, 1844). "Then all those virgins arose and trimmed their lamps." *General excitement and looking with awful and unparalleled interest to a definite point.* What a striking and perfect fulfillment. Who does not still remember how this message flew as it were upon the wings of the wind - men and women moving on all the cardinal points of the compass, going with all the speed of locomotives, in steamboats and railroad cars, freighted with bundles of books and papers, wherever they went distributing them almost as profusely as the flying leaves of autumn. They purported to contain the last warning to a guilty world. (How true it was that this was the last warning that they would ever receive from Advent believers.) And then the agonizing prayers and entreaties for our families, friends and brethren. Surely time can never efface those deep impressions besides the deep searchings

of heart and consecrations of time, friends, property, all, all to God. Surely here is where we put on the wedding garment - "*were made white.*" *ADRE November 1850, page 68.4*

Say, was this the work of God? If you deny it, you veto the work and power of God among men, in every age, and make religion a something which man can never understand. Admit that there were frailties and improprieties in some, and every thing else that man is subject to; but it does not follow by any means that all was wrong. I feel bound to say without fear of contradiction, that this mighty cry was the power and work of God. I should peril my soul to deny it, and so will every honest hearted one that had any thing to do with it. Why, if this was not the work of God, then I should forever despair of finding the road to heaven. I say again, in the fear of Him before whom I soon expect to appear to receive my final destiny, it is downright infidelity in any Advent believer to doubt this being the fulfillment of the parable of the ten virgins. It was the only conclusion we *all* came to at the time we felt and knew the most about it that we ever shall in this mortal state. And surely none could understand it better than those that were burdened with this cry. - For eight long months we were discussing the subject of this cry, while the sound was rolling away in the distant heavens. "*And the foolish said to the wise, give us of your oil,*" - that is, give us your evidences, your light; we want preparation. "*Buy for yourselves,*" - that is search your Bibles, pray God for grace to prepare you. "While they went to buy, the Bridegroom came, and those who were ready went in with him to the marriage, and the door was shut." Here is where the division took place which was so clearly manifest at the very close of the cry, and has been a standing witness ever since. *While they went to buy* - clearly showing that they left a part of the virgins in the right position with oil in their lamps waiting. When he comes, this waiting party go in, and the door is shut. Where are the others? Gone away for oil. Do any of our readers say this is not fulfilled? I ask what you mean then, by writing, preaching, talking, and lamenting the divisions among the Advent people? Don't you see that you are to the very letter acknowledging the fact. But you say that would be acknowledging ourselves the foolish virgins. Whether you do so or not, the parable and our experience make it clear; each party had their choice. *ADRE November 1850, page 69.1*

"Afterwards came also the other virgins, saying master, master, open unto us." After when was this knocking? Why it is after the door is shut! And there has been a clamoring at the door ever since the cry was finished - a perfect fulfillment of the parable in all its features. This calling for an open door after it is shut, must certainly be fulfilled here, and not in the air. Thus we have the likeness perfect and complete. Suppose, for instance, your likeness should be painted, leaving out your hand, foot or nose, or even the expression of your eyes, you would detect it in a moment, and point to the defect; and when finished, you would pronounce it a likeness. Well, this parable is a likeness of the kingdom of heaven, and finishes after the 12th verse, and no where else. And after it was finished, we were at least eight months examining its features, and proving it to be what our Lord had told us it was; and how many thousands there were that pronounced it a perfect picture. Many have since denied it, but that has not altered the features of it in the least, nor neither has it shown how this cry with all its appendages will or can be, in the future. I say there is not faith enough in all those who have doubted this mighty work to put forth one hundredth part of the energy, moral courage and zeal, to do this work as it was done when accomplished. And I ask who else will attempt it? Not those surely that believe it is done. Neither the world nor such as have pronounced it mesmerism. You know very well that God has called out a people to do his work and will; and think you that it will not be done in scriptural order, and in the right time? It has been and it is the height of folly to believe that God will require his people to do it twice.*ADRE November 1850, page 69.2*

I know it is triumphantly stated that the door is not shut; and there has not been any striving to open it, because no one would ask for admittance until they knew it was shut. They must know the fact first, say they, and they say they do not. Answer, why did not these same virgins understand that their vessels were empty of oil before it was too late? So in the case of the clamor about the door - they have then already been proved to be foolish virgins, and are as likely to make a fatal mistake in this part of the parable as the other. How many scores of writers could be called up here, if time and space would admit of it, to prove how clearly this cry has been fulfilled, and that our work ended here for the world. I know it is called infidelity now and even blasphemy to say so. Admit this to be

your testimony then about all the advent believers have committed blasphemy, and their confession to backslidden advent blasphemers or a fallen church and guilty world, will never atone for one sin or back track which they have taken. One letter out of the many was joyfully received, (though it came at a late hour,) as so much interest was felt in the author. I will extract a few lines:*ADRE November 1850, page 69.3*

“Oh the glory I have seen to-day. My brother, I thank God for this light. My soul is so full that I cannot write. My doubts and fears and darkness are all gone. I see that we are yet right. God’s word is true; and my soul is full of joy. Methinks I hear you say, Bro. Miller is now a fanatic. Very well, call me what you please; I care not. *Christ will come in the seventh month*, and will bless us all. Oct. 6, 1844.” This then was our united testimony respecting the tallest *way mark* in our pathway.*ADRE November 1850, page 69.4*

WHO IS THE BRIDE?

JWe

Upon the right understanding of this question there is much pending; it being so intimately connected with the evidence that the King in his beauty is immediately to appear. Every ray of light therefore, which can be gathered upon the inspired word, should now be brought to bear upon it. Around this interesting question however, there are many influences, calculated to mislead the enquirer. All have been indoctrinated into the idea that the *church* is the Bride. This notion has been blended with almost every song of praise, uttered incessantly at the altar of prayer, and proclaimed from every pulpit - none questioning its validity. It is one of those fruits of spiritualizing the sacred Oracles, which have so fatally corrupted the streams of truth. Being thus taught, and universally received as truth, it has “grown with our youth and strengthened with our strength.” But although this subject has been so long involved in darkness, it is nevertheless a plain one. The inspired word is clear and full in its testimony relative to the same. To that, we shall now appeal in as concise a manner as the subject will admit. It will be necessary, however, in presenting the evidence, to advance many arguments, which may not be new to all our readers,

- the importance of the subject must be the apology. - We shall take the ground that the New Jerusalem, and not the church, is the Bride. The first testimony to which we invite your attention is, *ADRE November 1850, page 70.1*

1. *Isaiah 54th chapter*, commencing at *v.5*. "For thy Maker is thine HUSBAND; the Lord of Host is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called." *v.6*, "FOR the Lord hath called THEE AS A WOMAN forsaken and grieved in spirit, and a WIFE OF YOUTH, when thou wast refused, saith thy God." *ADRE November 1850, page 70.2*

In these two verses, it is plain, 1, that the Lord is addressing one towards whom he sustains the relation of "husband." 2. She had before borne the character of Wife to him, (or to use the language of the Prophet - "*wife of youth*,") but had been "forsaken," "refused." 3. She is again united to her Lord - "For the Lord hath called thee as a woman forsaken," etc., showing a second choosing. *ADRE November 1850, page 70.3*

To bring this testimony to bear upon the point, we have only to settle this question. - To whom is this language addressed? *Man* says it is the church. Let us see. The Lord continues his address thus:- *v.11*, "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy STONES with FAIR COLOURS and lay thy FOUNDATIONS with SAPPHIRE." *v.12*. And I will make thy WINDOWS of AGATES, and thy GATES of CARBUNCLES, and all thy borders of pleasant stones. *v.13*. And all THY CHILDREN shall be taught of the Lord: and great shall be the peace of THY CHILDREN." Now then as we see that this, whom the Lord calls his wife, is to have "foundations of sapphire," - "stones of fair colours," - "windows of agates," - "gates of carbuncles," is it not evident that this is applicable alone to the New Jerusalem? - the city John saw descending - and which he describes in similar language to this, used by the Prophet? *ADRE November 1850, page 70.4*

But says the objector, "Is not this a symbolical description of the church in its glorified state?" If so, we ask who will be the "*children*" spoken of - "great shall be the peace of *thy children*." Surely it will not be contended that *conversions* to the church will take place

after she is glorified? And even granting that, we contend that converts do not become, children of the church, but a *part of the church itself*. *ADRE November 1850, page 70.5*

The query may now return:- "If the New Jerusalem is the *wife*, who are the *children*? Let St. Paul answer. *Galatians 4:25*. "For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." *v. 26*. "But Jerusalem which is above is free, which is the mother of us all." Here then we have the whole story. Old Jerusalem under the old covenant was the mother, - the Jews her children. Under the new, - "Jerusalem which is above" is the "mother" and the saints her "children." But as if to put this subject beyond controversy, the Apostle gives his authority:- "*For it is written*, Rejoice thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath more children than she which hath an husband." Where "is it written" thus? In the *first verse* of the *chap. we have been considering*. So then this is Paul's exposition of that address of the Lord to the wife. We prefer it to *modern guessing* at the meaning! *ADRE November 1850, page 70.6*

God originally chose Jerusalem as the Metropolis of his kingdom, but the children of Israel sinned, and they were delivered into the hands of their enemies; and the city was desolated. God's promise, however, to establish David's throne forever remains in full force. - Zechariah informs us that when the "four horns" (or kingdoms) of the "Gentiles," shall have had their day, Jerusalem is to be chosen again. *Zechariah 1:17*. "The Lord shall yet comfort Zion, and shall yet choose Jerusalem." Read also the remainder of the chap., also chap 2. Thus the Prophet describes Old Jerusalem as "forsaken," "refused," and then a second union between her and the Lord of Hosts, which the Apostle shows is fulfilled in "Jerusalem which is above." *ADRE November 1850, page 70.7*

2. Let Isa. speak again. *66:10*. "Rejoice ye with JERUSALEM and be glad with her, all ye that love her; THAT ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out and be delighted with the abundance of her glory. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be

borne upon her sides, and be dandled upon her knees. As one whom his MOTHER COMFORTETH, so will I comfort YOU; and y shall be comforted in Jerusalem.*ADRE November 1850, page 70.8*

Here Jerusalem is beautifully personified as a living, affectionate mother; and “they that love her,” as children, “borne upon her sides,” “dandled upon her knees,” “comforted in Jerusalem,” “delighted with the abundance of her glory.” By referring to the context a most striking and sublime description of the resurrection of the righteous dead, their gathering to Jerusalem, and perfect bliss, will be found. In *v.5*, is a comforting assurance that the Lord “will appear” to the “joy of those who have been cast out for his name sake.” *v.7*. A description of the resurrection of Christ the “first fruits.” Mount Zion is represented as “bringing forth a man child,” “He who is to reign in Mount Zion, and in Jerusalem and before his ancients gloriously.” *v.8*. Mount Zion is in “travail,” - “a nation is born at once,” “brought forth in one day.” Zion and Jerusalem thus obtain their children, then in *v.10*, the saints are called upon to “Rejoice with Jerusalem, the Mother.” In this we recognize clearly Jerusalem as the Wife of Christ, and Mother of the saints.*ADRE November 1850, page 70.9*

3. The prophet also places this subject in a very clear light in *chap. lxi*: “Thou shalt no more be termed Forsaken: neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah, (margin, my delight is in her,) and thy land Beulah, (Married); for the Lord delighteth in thee and thy land shall be married.” That Jerusalem is here the subject will be seen by the context. “For Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest,” etc.*ADRE November 1850, page 70.10*

V.5. “For as a young man marrieth a virgin, so shall thy sons (the church) marry thee: (Zion) and as the bridegroom rejoiceth over the bride so shall thy God rejoice over THEE.” (Jerusalem.)*v.6*. “I have set watchman upon thy walls O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence;” *v.7*. “And give him no rest, till he establish, and till he make *Jerusalem* a praise *in the earth*.” Here we have the express declaration that God will rejoice over Jerusalem as a bride.*ADRE November 1850, page 71.1*

V.11, 12. "Behold, the Lord hath proclaimed unto the end of the world, say ye to the daughter of Zion, Behold, thy salvation cometh;" - Now mark, before it was simply "Zion:" now the "*daughter* of Zion" or the church is introduced. "And they shall call them (daughters of Zion) the holy people, and thou (Jerusalem) shalt be called, sought out, a city not forsaken." *ADRE November 1850, page 71.2*

Who can fail to see in all these prophecies a marked distinction between Jerusalem, styled "mother" "bride" "wife," etc., and the church called "sons," "daughters," "children," "holy people," etc. - and consequently the beautiful relation existing between the three, Christ being the Husband, the City the Wife, the saints the children. May the family soon be united! Amen. *ADRE November 1850, page 71.3*

Before adducing more evidence from the Prophets, we will let St. John testify. *Revelation 21:2*. "And I John saw the holy city, new Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband." Again, *v.9*. "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, come hither, I will shew thee the BRIDE, the LAMB'S WIFE." *v.10*. "And he carried me away in the spirit to a great and high mountain, and SHEWED ME THAT GREAT CITY, the HOLY JERUSALEM, descending out of heaven from God; having the glory of God," etc. *ADRE November 1850, page 71.4*

Was the promise made by the heavenly messenger really fulfilled? Did he direct aright the gaze of John? If so (and who dare deny it) then let it be forever settled, that "Jerusalem which is above" is the Bride. *ADRE November 1850, page 71.5*

To this view, however, there are objections raised, the most prominent of which we now propose to consider. *ADRE November 1850, page 71.6*

OBJECTIONS. The words of the Apostle to his Ephesian brethren chap 5, are often urged as an objection to the view we are presenting. Also a similar passage in *2 Corinthians 11:2*. "For I am jealous over you with godly jealousy: for I have espoused you to

one husband, that I may present you as a chaste virgin to Christ." It is true that the apostle employs this figure to express the union existing between the Saviour and the saints, just as Jesus himself did when he says, "I am the true *vine* and my Father is the *husbandman*, every *branch in me* that beareth not fruit he taketh away:" etc. There Jesus uses this figure because it so beautifully illustrates this union, and to show the *necessity* and *duty* of his followers "bearing fruit." So also with the apostle; he says, "Ye are members of his body, his flesh, and his bones." "For this cause shall a man leave his father and his mother, and shall be joined unto his wife, and they two shall be one flesh." "This is a great mystery but I speak concerning Christ and the church." He thus illustrates the nature of this mysterious union: In 1 *Corinthians 6:15-17*. The same subject is brought to view, "Know ye not that your *bodies* are *members* of Christ? shall I then take the members of Christ, and make them members of an *harlot*? God forbid! What! know ye not that HE which is joined to an harlot is one body? for two saith he shall be one flesh. But he that is joined unto the Lord is one spirit." Is it not perfectly plain that Paul had no design to make it appear that the church is the bride or wife? *ADRE November 1850, page 71.7*

Again. Does he not confine the application of these beautiful figures to the present state? Does he any where intimate the church will constitute the wife, or be *again* married at the coming of the Lord - when the *great* and *glorious* marriage is to be celebrated? No, never. On the contrary, as before quoted, the new Jerusalem is called the "mother" - consequently *wife*, and the saints "children." *ADRE November 1850, page 71.8*

'Tis this the Saviour intimated, when he confounded the Scribes and Pharisees by asking, "Can ye make the *children* of the bride-chamber fast, while the Bridegroom is with them?" *ADRE November 1850, page 71.9*

Once more. If the church is to be the Bride, who will be the *guests* at the wedding? *Guests* there must be, - who are they? Hear the language of the prophet while speaking undoubtedly of the very hour in which we live. *Zechariah 1:7*. Hold thy peace at the presence of the Lord God; for the Lord hath prepared a sacrifice he

hath bid, (margin, sanctified or prepared) his GUESTS. The guests here spoken of must be the saints. The scriptures every where point out the church as the guests. See *Luke 14:8-26; Matthew 22:10; 25:1-12*. As therefore the church will be the guests at the wedding, it cannot at the same time be the Bride. What a gross absurdity it would be to suppose the Bridegroom would marry the guests!! *ADRE November 1850, page 71.10*

Another objection many are ready to urge against this idea, as soon as presented, is this:- "It is absurd to suppose the Lord Jesus will marry a literal city." But stop a moment, my brother! Perhaps you may not have a clear perception of the vast importance of just such a union to the Saviour, and to yourself as well as all the saints; if you did we think you would discover a surpassing glory, in the idea. It will be recollected that Old Jerusalem was the Metropolis of the Kingdom under the old dispensation. Here God was pleased to manifest his ancient people. But for their iniquities the Jews were "cast off," the kingdom subverted and their beloved city given into the hands of their enemies. But the times of Gentile rule are to end. The Lord at one time spake to David saying, "I have chosen Jerusalem that my name might be there." And King Solomon while praying in the presence of the congregated hosts of Israel, repeats the gracious promise, and astonished at its magnitude, thus breaks out:- "But will God in very deed dwell with men on earth!" Well, God promised David that his seed should reign upon his throne forever. That assurance is good to-day! *ADRE November 1850, page 71.11*

Who is the promised seed? See Gabriel's address to the trembling Mary. *Luke 1:31-34*. "Thou shalt bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Amen and Amen! Notice also the language of God to the idolatrous Zedekiah. - "Thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same: I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is: and I will give it him." This last prophecy has he fearfully and literally accomplished. David's throne has been overturned - is now desolate - Jerusalem the once glorious city - "is now in bondage," but he whose right it is

will sway the sceptre, reigning on David's throne. "Then" will God in very deed "dwell with man." "Then will *Jerusalem* be called the *throne* of the Lord," and "His dominion shall be from sea to sea, from the rivers even to the ends of the earth." *ADRE November 1850, page 71.12*

This is why symbolically, Jerusalem is denominated the Bride. As Old Jerusalem was the metropolis of ancient Israel, so will the New be the capital of the true Israel. And when the fulness of times had come, Jesus was to claim his right. That we believe has arrived. Jesus has asked of the "Ancient of Days the heathen for his inheritance, and the uttermost parts of the earth for his possession." He has claimed as his legal right, being the Son of David, the city which hath foundations, and soon his faithful ones, the children of the Jerusalem above, will behold their glorious eternal Mother, and "be delighted with the abundance of her glory." *ADRE November 1850, page 71.13*

"Fly swifter round ye wheels of time
And bring the welcome day." *ADRE November 1850, page 71.14*

This last objection naturally suggests another often urged, viz: How the New Jerusalem can say "*come*," as in *Revelation 22:17*. *ADRE November 1850, page 72.1*

If the careful reader will notice the preceeding verse a solution of this apparent mystery may be found. Let us read. "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and *offspring of David*, and the bright and morning star." Now *v.17*. "The Spirit and the bride say, Come." How plain the meaning! Just as if Jesus had thus spoken; "I am the offspring of David, therefore the legitimate heir to his throne; I have been giving to the church through my servant John a revelation concerning the coming of that Kingdom; I have carried him in the spirit down the stream of time to the hour when I shall claim the Sceptre; I have "showed" him the glorious Metropolis, my "Wife," in all the effulgence of her glory; I have revealed to him the terms on which the sons of men, may become children of the bride-chamber and be permitted to celebrate the marriage supper; and now at the close of this prophecy, where the curtain is that hides eternity from my sons

and daughters, the Spirit and the Bride cry *Come!* Is she not the glorious “*Mother?*” Can you turn from the call to the wedding-feast, the call to an everlasting kingdom? Come O Come! - Share my glory.” Oh! how beautiful the metaphor - the Bride says Come!*ADRE November 1850, page 72.2*

But let us read the passage in question and give it the verse that the objector would give. “And the Spirit and the bride say come.” This is understood, “The Spirit and the Church say come. Let us proceed. “And let him that heareth say come.” Pray tell us who is here intended? - who is it that “heareth?” The Church, you answer. Suppose then we read again the verse, and give it this rendering. “And the Spirit and the church say come. And let the church say come?” Who can fail to see, that by such an interpretation, its beauty and harmony is sadly marred.*ADRE November 1850, page 72.3*

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How often have we heard ministers preach from this text, and by it show the freeness of salvation in this state, “come,” say they, and drink of the water of life - come, and receive the forgiveness of sins! How has this language been perverted. *When can we partake of the water of life?* In a mortal state? Certainly not. John shows us where that crystal tide will flow. 22, “And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb. - “In the midst of the street of it, (the City) and on either side of *the river*, was the *tree of life*” etc. To teach that we can now drink of that water, is practically teaching that we are *now* in the New Jerusalem? A child may see this. Turn to *Revelation 7:13-17*. Here John has a view of the redeemed, who have come up out of great tribulation. “We shall hunger no more, neither *thirst any more*.” Why shall they *thirst* no more? “For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto *living fountains of water*; and God shall wipe away all tears from their eyes.”*ADRE November 1850, page 72.4*

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The true child of God, is *now* emphatically thirsting to drink from that living fountain, that “pure river, clear as crystal,” never to thirst

again. "The marriage of the Lamb is come!" The supper prepared! All things are now ready. The invitation is now extended to the guests, come "and *let* him that heareth say come." The solicitation is accepted - the answer returned, "even so, come, Lord Jesus." - *Hope of Israel*.ADRE November 1850, page 72.5

CONFERENCES - The blessing of the Lord attends such meetings in a wonderful manner. The Vermont conference, held at Sutton, Sept. 26, 27, 28 and 29, was well attended, and we are sure resulted in much good. The number of believers present was about seventy. Eight of our dear brethren from Canada East were among the number, strong in the "commandments of God, and the faith of Jesus."ADRE November 1850, page 72.6

We anticipated a great trial at that meeting; but were very happily disappointed. True, some trial arose in consequence of the introduction of certain views, relative to the Judgment, etc. upon which we could not at first agree, but God helped us to discuss the subjects upon which we differed with profit, and to commit them, and ourselves to Him in fervent prayer. Before we left the place of meeting our trials were all removed. Errors were confessed, and perfect union, as sweet as heaven, was felt among us all. The readiness of all to receive truth in exchange for error has proved sincerity of heart, and has created union, and a confidence in each other, never to be lost. The fact that God is thus uniting those who keep the commandments is cheering to every soul that loves God and his holy law; and is one strong evidence that he has stretched out his hand the second time to recover the remnant of his people. Our beloved brother and sister Barrows of Irasburg, Vt. here saw three of their six dear children led down into the water. The other three were baptized last June. That, truly, must be a happy family. Parents and children, also, grandmother Barrows, all "walking in all the commandments and ordinances of the Lord blameless." Bro. George, the son of our beloved brother and sister Morse of Sutton, and two others, were also buried with Christ in baptism.ADRE November 1850, page 72.7

October 12 and 13, we met in conference with the brethren at Topsham, Me. The necessity of a full preparation for the day of wrath, and coming of the Lord, was one of the principal subjects

introduced. All seemed to realize its importance. One dear brother, who had become engrossed in the cares of this poor world, and for whom we greatly feared, was fully restored, and again consecrated himself and his substance to the Lord. It was a time of great refreshing from the presence of the Lord. We never witnessed a meeting, where there was more of the power of the Holy Spirit manifested. We have been in meetings, some years since, among the Methodists and other sects, and with some Adventists, in 1843 and 1844, where a false excitement seemed to exist, which resulted in distraction and leanness of soul; but our meeting at Topsham, though exciting, all being deeply effected with the power of truth and the Spirit of the Lord, has had a saving, uniting and blessed influence on the brethren.*ADRE November 1850, page 72.8*

We met in conference with the brethren at Fairhaven, Mass. Oct. 19 and 20. It was a very interesting meeting. Some that were in a doubting state when we were there in June have become fully established in the whole truth. A young brother, fifteen years of age, was baptized; also, a sister who has recently heeded the call and "counsel" to the "Laodiceans." The Lord has done much for that band of dear brethren of late. If they keep humble the Lord will keep them, and, we trust, add to their numbers "of such as shall be saved." Sister Bates, the wife of our faithful Bro. Bates, is strong in the present truth. The deceptive influence of some who professed to preach the true advent faith, blinded her mind, and prejudiced her against the truth. Bro. Bates persevered, and for years, yes, all through the scattering time, has kept the Holy Sabbath alone. But when the gathering time came, and God began to reach out his arm to recover his precious "jewels" from beneath the "rubbish," sister Bates was led to examine the truth for herself. And now she and her husband are walking in all the commandments and ordinances of the Lord." Praise the Lord for what he is doing for the trusting remnant.*ADRE November 1850, page 72.9*

Sister F. M. Shimper writes from East Bethel, Vt. Oct. 6*ADRE November 1850, page 72.10*

"Again holy time is nearly passed, and, outwardly, we have been endeavoring to keep it according to the commandment." Some good degree, also, of the spirit of the Holy Sabbath has been

granted us; insomuch that all nature has seemed to partake with us, and bow in sweet submission to the law of God.*ADRE November 1850, page 72.11*

It has been good and profitable, too, to call on the name of the Lord, read his blessed Word, and meditate upon divine present truth.”*ADRE November 1850, page 72.12*

Nov. 9. “Since I last wrote you, I have known something of trials, and, also, of the mercy and goodness of God. At that time I thought my way clear touching temporal things, as there was a good prospect of work; but alas! before I had accomplished one week’s work, in a business-like manner, I found a serious return of the complaint of the liver, etc. which has troubled me for some years; but from which I have been partially relieved for more than a year past.”*ADRE November 1850, page 72.13*

We would here ask the prayers of the brethren for our afflicted Sister Shimper. We would also say to those who would esteem it a pleasure to help her in temporal things, if they choose to forward means to us we will send it to her immediately. We have taken the liberty to extract the above few lines from Sister Shimper’s excellent letters, and trust she will pardon us if we have erred in so doing. Mark this. We make this call in her behalf, without the least solicitation for aid, on her part.*ADRE November 1850, page 72.14*

“Pure religion and undefiled before God,” see *James 1:27*, if exemplified by us, will lead us to relieve the wants of the fatherless and widows among us.*ADRE November 1850, page 72.15*

We have received \$1, from Bro. Peter Gibson of London, C. W. by the kindness of Bro. C. A. Minor. Will Bro. Gibson, and others in Canada send us the names and address of all who would like to receive the paper. We again, ask all, especially our brethren in Canada, to write if they wish it sent to them. Those who send means will please be particular to state to what use they wish it devoted, and it shall be receipted in the paper accordingly. W.*ADRE November 1850, page 72.16*

